

OUR SUNDAY VISITOR

Three Sections

Fort Wayne Diocesan Edition

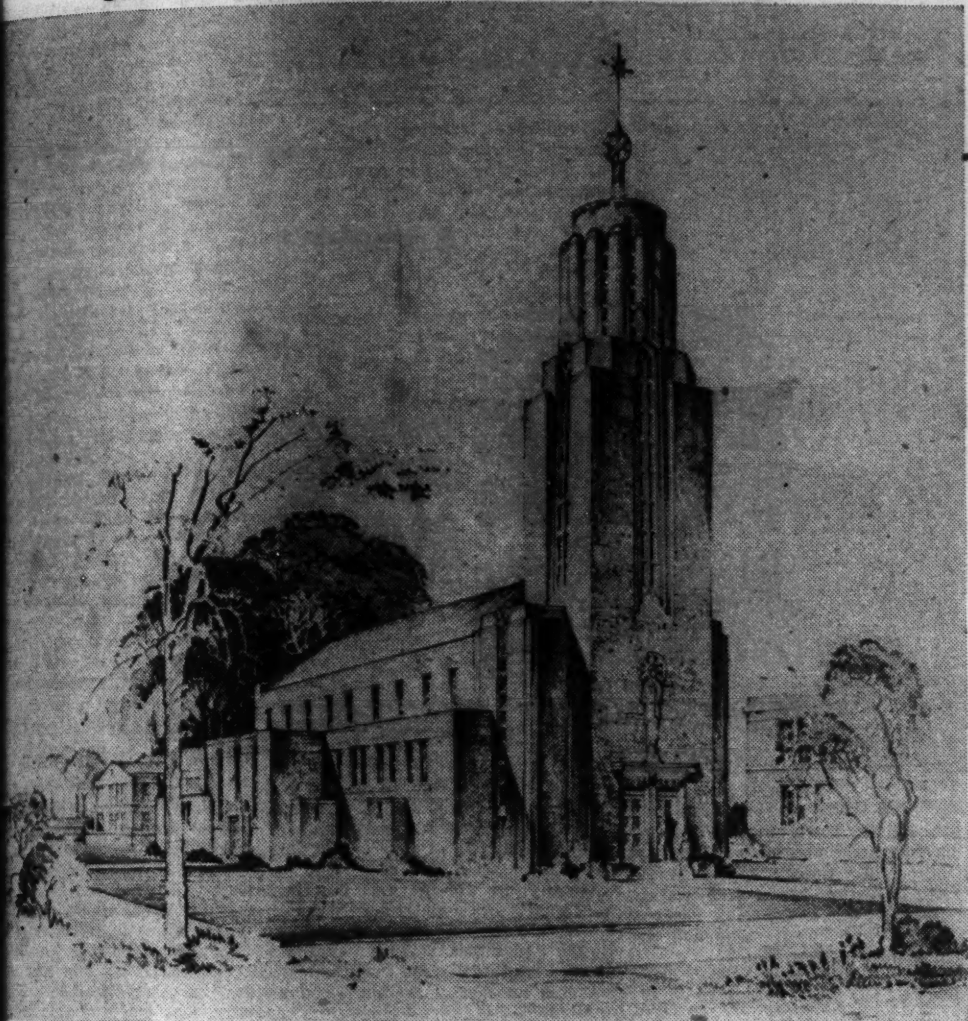
News Section

HUNTINGTON, INDIANA, APRIL 3, 1949

No. 49

World Greet Pope On Golden Jubilee

Sketch Of New Church At Decatur



Pictured is the architect's sketch of the new St. Mary's church which will be erected in Decatur. Very Rev. Joseph J. Seimetz is pastor of the parish. Designer of the new edifice is Edward J. Schulte, architect, Cincinnati, Ohio. The building will be constructed of Lannon stone.

Niche Assigned In Peter's For Statues Canonized Founders

(NC)—A long chapter, the history of St. Peter's Basilica is finally drawing to a close. The 39th and last niche among the reserved for the canonized founders of religious orders and congregations has just been assigned by His Holiness Pope Pius XII to St. Joan Antida Thourret, who died in France in 1799 of the plague. She was one of the Sisters of Charity who use her

This particular chapter in the history of the Founders' Row, which was begun in 1706, when the first statue, that of St. Dominic, was placed in the lower right-hand niche in the extreme end of the apse near the Altar of the Holy Spirit. Not long after, in 1725, the heroic marble likeness of St. Francis of Assisi took place opposite St. Dominic's and the left of the Altar.

Since that time the pages have

continued slowly to turn, with the great Founder-Saints taking their places one by one—heroes and heroines enshrined in the central temple of the Christian Faith of which they gave such eloquent witness.

This Week . . .

. . . the following articles and features are found in the religious and youth sections.

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Miss Irene Dunne Recipient Of 1949 Laetare Medal

Actress Is Sixty-Seventh Distinguished American To Receive N.D. Award

Notre Dame, Ind.—Miss Irene Dunne, prominent movie actress, was announced on March 27 as the 1949 recipient of the Laetare Medal, bestowed annually since 1883 by the University of Notre Dame to the outstanding American Catholic Layman.

The announcement was made by the Rev. John J. Cavanaugh, C.S.C., President of Notre Dame. Miss Dunne is the sixty-seventh distinguished American to receive the Laetare Medal, the oldest American Catholic medal, so called because it is awarded on Laetare Sunday, the fourth Sunday of Lent. It was inaugurated by the Rev. Edward F. Sorin, C.S.C., founder of the University of Notre Dame.

"Miss Dunne is an example of

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United Holy Name Holy Hour April 10 At Precious Blood

Fort Wayne—The United Holy Name Holy Hour will be conducted in Precious Blood Church, here, Sunday, April 10 at 2:00 p. m., it was announced by Gilbert Relue of St. Paul's Parish and president of the city-wide organization. The Rev. Seraph Zeitz, O.F.M., Chaplain of St. Francis College, will deliver the sermon.

'Hour Of St. Francis' Over WOWO April 3

Fort Wayne — Ozzie and Harriet Nelson, popular radio team, contribute their talent to domestic comedy in "The Hour of St. Francis" over WOWO, Sunday, April 3, at 9:45 p.m.

As the husband in "Patience Has a Story," Ozzie starts the drama off at a fast pace by resolving to carry out a Sunday sermon lesson on patience. His good intentions are immediately put to the test when he has to wait for his wife, and then gets caught in a traffic jam. The crisis in his struggle comes when he rushes to remove a car blocking the road, only to find the occupants are two meek nuns faced with the problem of fixing a flat tire.

Professor O'Grady To Deliver Fourth Aquinas Lecture

South Bend—Dr. Daniel C. O'Grady, faculty member of the Department of Philosophy of the University of Notre Dame, will deliver the fourth in the current Aquinas Lecture Series in Central High School Auditorium at 8:15 p. m., Friday, April 8.

Professor O'Grady will speak on "Isms, Facts and Truth." Tickets are available at the Aquinas Library and Book Shop at 110 East LaSalle Ave., South Bend.

Priests Privileged To Offer Two Masses Sunday

Prayers To Be Said In Expiation For Crimes Against God

Catholics throughout the United States, together with their co-religionists throughout the world, are this Sunday — Passion Sunday — marking the fiftieth anniversary of the ordination of His Holiness Pope Pius XII. The Holy Father was ordained on April 2, but the observance of the golden jubilee of this happy event has been put over to April 3 because it is a Sunday.

In announcing the plans for this united and world-wide celebration the Central Committee for the Holy Year last November called upon the Archbishops and Bishops throughout the world for a "crusade of prayer that God . . . may show Himself propitious to this poor humanity and reserve, at this anguished moment in its history, the abundance of His favors." Heeding the Sovereign Pontiff's wishes, the Archbishops and Bishops have arranged for general Communion, especially of children; Adoration of the Blessed Sacrament, and other religious ceremonies. His Holiness has expressed a particular desire that the school children throughout the world join with him in prayers for the welfare of mankind.

The Central Committee for the

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OFFICIAL



Holy Father's Golden Jubilee

Today we offer a brief reminder that your Bishop is especially anxious that every Catholic of the diocese join in the world-wide observance of the Golden Jubilee of ordination of His Holiness Pope Pius XII.

The Pontiff's anniversary is Saturday, April 2, but observance of it will take place on Passion Sunday, April 3. On that day every priest in the world is privileged to say two Masses. Every lay person will want to join in this privilege by attendance at a second Mass and by receiving Holy Communion for the Pope's intentions.

His Holiness asks our united prayers in expiation for the sins of the enemies of God. It is those enemies who threaten the peace of the world and our own peace as individuals. Our prayers, the Holy Father tells us, are ever "the wall of faith, our shield and weapon against the enemy."

Your Lenten Savings

As Lent draws to its close those who may have slipped in their Lenten self-denial savings are reminded that they have two weeks to "catch up." Especially during Passiontide we should make sacrifices and live as closely to God as possible. With the suffering Christ always in our thoughts it will be easy to give up such things as shows, smoking, sweets and drinking. By abstaining from these things for only two weeks it is likely that the average person would save the small amount the Bishop requests for charitable and religious causes.

Confirmations

Sunday, April 3—St. Mary's, Huntington, afternoon; St. Peter and Paul's, evening.

John Francis Hall
Ap. of St. Wayne

MY Lenten OFFERING

\$0.50 for NCCW and NCCM. Parish Members are paid from this.

\$1.50 for OUR SUNDAY VISITOR. (This is needed in every home.)

\$0.50 for Diocesan Charities

\$1.00 for Membership in the Society for the Propagation of the Faith. (Every person should want this.)

My Parish Church and School.

Proof Produced For Reports That Moscow Forced Hungary To Arrest Cardinal Mindszenty

Record Of Developments Before Arrest Of Primate Show Sudden Stop In Nation's Willingness To Negotiate With Holy See

Rome—Radio, (NC)—Previously voiced suspicions that Soviet Russia forced the Hungarian regime to arrest His Eminence Josef Cardinal Mindszenty and to break off abruptly pending negotiations with the Holy See on State-Church relations are given considerable credence here in the light of information on developments preceding and immediately following the Primate's arrest last December 26.

This information, obtained from unimpeachable sources, came to light in connection with a Vatican Radio report stating that a Hungarian Jesuit, the Rev. Imre Moczy, succeeded in conveying to the Hungarian Bishops a letter from the Pope, dated January 2, 1949, although all his papers were taken from him when he crossed the Hungarian border. Father Moczy is now reported to be under arrest.

The information is as follows:

Last December 13, Father Moczy came to Rome, on a regular Hungarian passport, in connection with negotiations between the Hungarian regime and the Holy See looking toward establishment of a "modus vivendi."

Even prior to that, as far back as October, 1948, the Holy See reportedly offered to send Archbishop Angelo Rotta, who served as Apostolic Nuncio in Budapest until 1945, to Hungary as an Apostolic Visitor, provided the Budapest regime would guarantee his freedom. Later, in December, the Hungarian government was taking steps through diplomatic channels in Rome to provide an entry visa for such a visitor.

It was during that time, to be precise, on December 13, that Father Moczy arrived in Rome, reportedly carrying an offer from the Hungarian government to furnish the Holy See with the results of its investigation following the arrest of Msgr. Andrew Zakar, Cardinal Mindszenty's private secretary. The purpose of this offer was said to enable the Holy See to form its own judgment regarding probable charges against Cardinal Mindszenty before any arrest, indictment or trial took place.

On December 11, the Hungarian Bishops met and issued a statement to the effect that the Church in Hungary continued to be ready to negotiate on regularizing State-Church relations but pointing out that "the matter in its present state requires the cooperation of the Holy See."

On the same day, the Hungarian government withdrew, without any previous notice, its previously declared readiness to send to the Vatican any eventual dossier of charges against the Cardinal.

Slightly more than a week later, on December 26, Cardinal Mindszenty was arrested. On January 2 and 3, 1949, Vatican Radio and Osservatore Romano published news on the approaches made by the Hungarian government, declaring that "the Holy See does not see how it can reconcile the Hungarian government's asserted desire for an agreement with the Holy See with the treatment inflicted on an Archbishop, Primate and Cardinal, a treatment which offends the same Holy See," and which is in opposition to its desire to safeguard the rights of the Church and of consciences everywhere.

On January 3, Father Moczy left Rome again on his regular passport to return to Hungary. He carried with him a letter addressed by the Pope to the Hungarian Bishops. Before his arrival in Budapest on January 7, the documents he carried were confiscated when Father Moczy crossed the border. He was, however, able to communicate the contents of the letter to a conference of the Hungarian Bishops that took place on January 10. Father Moczy's arrest, it is stated authoritatively, was effected on January 17. His superior, who gave him permission to speak to the Hungarian Bishops, was ordered by the Hungarian government to leave Budapest for a residence in the country.

Question Of Federal Aid Still Unresolved

Continued from page 1A

gap in coverage will be debated fully when the twin bills are brought before the full Senate membership. Though the bills have the unanimous approval of the education committee, it was declared that some members had reserved the right to offer amendments on the Senate floor.

The Thomas bill is almost identical with the Federal school aid bill which was passed by the Senate last year but was blocked in the House. It aims to set a floor of \$55 in combined State and Federal money under the annual expenditure for the schooling of every public school child in the country. Twenty-five high-income States would receive \$5 per child, and grants in other States would range upward to \$26.58 per child in Mississippi.

The health bill would provide for periodic medical and dental examinations for school children, and make facilities available for treatment of defects in case parents are not able to pay for this care.

The bill states: "Such examinations and service shall be made available to children, on a just and equitable basis, without regard to race, creed, color, or nationality, or the location or character of the school in which the examination is made." The aim of the measure is to insure that "no American child shall come to adult life with physical or mental defects which can be prevented or corrected at an early age."

The guarantee that all children will be benefited, regardless of State Constitutional bars, is contained in a section which gives the Federal Security Administrator the right to withhold proportionate allotments, in States where tax money can go only to public school children, and distribute them directly to the agencies giving examinations and care to non-public school children.

'Popists' Lose—Don't Be Sorry, They're Reds

Basel, Switzerland — The self-styled "popists" of Lausanne, Switzerland, have suffered a signal defeat, but there is every assurance that the Pope isn't sorry. For "popists" in Lausanne are the communists, whose party there officially is called "Parti Ouvrier Populaire," abbreviated POP, and they themselves have chosen, "popists" as a name.

Since the war the adherents of POP had grown in strength considerably. However, at the recent election for the Grand Council of the Canton Vaud, only 221,882 ballots out of a total of 1,023,245 were cast for their candidates, and for the first time three genuine "Popists," i. e. Catholics, were elected with 62,425 votes. The make-believe "popists" will have but 19 seats in the new council, made up of 217 members, as against 42 in the old one.

The non-communist parties point out that French communist leader, Maurice Thorez, and his Swiss counter-part, Leon Nicole, of Geneva, are responsible for this setback because they showed their hand too openly in revealing their policies when they proclaimed that they would side with the Soviet Union in case their countries were attacked by the Red Army.

Cologne Kids Come Back With Brogue

Cologne —(NC)—Forty German children, who had spent three years in Ireland as the guests of the Irish Red Cross, were found to have almost forgotten their mother tongue, when they came home. Some of the girls and boys addressed their bewildered mothers and fathers with an Irish brogue which the latter were unable to make out. A total of 325 German children have been invited by the Irish Red Cross so far. Others are to be invited later.

Bishop Ready Speaks Out For Negroes' Rights

Continued from page 1A

and constantly to show his love for his fellow men in the brotherhood of Christ.

"The citizens of other states," Bishop Ready continued, "have acknowledged the justice of this plea and they have hastened the day of its fulfillment by writing legislation to protect every citizen's right to fair employment practices."

"Some cautious, or otherwise, legislators seem worried about the much advertised communist support of the Ohio proposal. In this, as in everything else, communists are deceitful, disruptive and destructive. It is an old but still phony issue against the bill. Republicans and Democrats in Ohio knew the tactics of communists but that did not stop them from pledging for FEPC in their latest State conventions in Columbus..."

"My whole interest in this controversy," Bishop Ready concluded, "is neither political nor economic. It is religious. It is based solely on a desire to promote justice among citizens. We stand in the honorable tradition of those who have borne gloriously the heritage of worthy Irishmen, as it has been spent so liberally in this great land of America. We defend justice and decency in human relations and seek a full share of God's good blessings on the weak and the oppressed."

Trappist Memorial Fund Sanctioned In Centennial

Trappist, Ky.—(NC)—In conjunction with their centennial celebration, which will be held here June 1 and 2, the Trappists of the Abbey of Gethsemani here have sanctioned a Frederic M. Dunne Memorial Fund to honor their late abbot.

Some time prior to Abbot Dunne's death in 1948, a Louisville businessman, Albert J. Gans, proposed to aid the Trappist establishment by setting up a "Century Club," consisting of 100 Louisville men who would contribute \$100 apiece. This idea has been revived in connection with the fund. Gethsemani retreatants will have a part in the campaign and an organization formed by Patrick A. Marcotte, of River Forest, Ill. "Friends of the Trappists," also will contribute.

Ordination Of Rev. D. J. Baydick Set For April 2

Continued from page 1A

Atchison, Kansas, and St. Joseph seminary, Cleveland.

Father Donald has been a member of the faculty at Benedictine high school since September, 1945. In the course of his work there his duties have embraced directing sports publicity, faculty advisor of the school paper, and teaching general science and English.

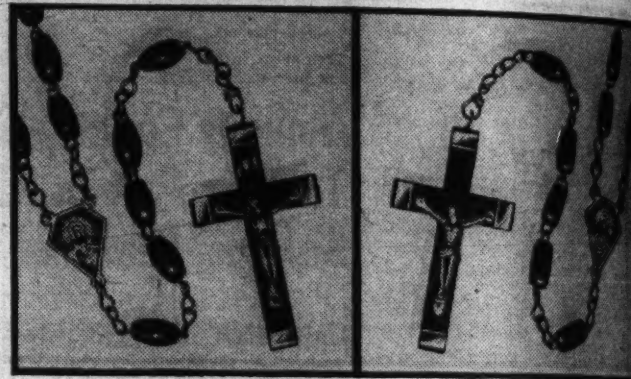
A dinner and reception will follow the Mass in Slovak Home, 118 street and Temple court, this city.

Ill. "Friends of the Trappists," also will contribute.

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GUESTS THIS WEEK

MONDAY . . . Paul Jackson, Kosciusko Co. "Managing a top producing dairy herd."
TUESDAY . . . W. K. Delaplane, Wabash Co. (To be announced)
WEDNESDAY . . . Gordon Schlubatis, Branch Co. "What about your summer pasture?"
THURSDAY . . . Louis Bromfield
FRIDAY . . . C. V. Kimmell, Allen Co. "Creep feeding lambs"
SATURDAY . . . Don Zehr, Mercer Co., Ohio "Timely jobs to do on the farm"

7:10 A.M.
WOWO

MONDAY THROUGH THURSDAY

Special livestock auction report and price levels.

7:15 A.M.
WOWO

MONDAY THROUGH FRIDAY

7:10 A.M. on Saturday
Grain news—Chicago Market closings on all grains. Toledo Board of Trade and bids on grain

7:15 A.M.
WOWO

SATURDAY

CORN STORIES with EVERETT MITCHELL
Interesting tales of great men—Music by the Quartette—and a farm expert to talk to you.

11:55 A.M.
WOWO

MONDAY THROUGH SATURDAY

Jay Gould reports farm facts in capsule form.
5:00 P.M. SATURDAY—THE AMERICAN FARMER
6:10 P.M. MONDAY THROUGH FRIDAY—MARKET ANALYSIS
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Civil Rights... The White Problem

In national and state legislative bills for the establishment of civil rights for oppressed minority groups are pending. There is no doubt that the conditions against which the Negro in our communities, in the fields of employment, education, housing and social acceptance, are self-evident. The fact that such conditions do exist is the fault of the white man, who, by sheer force of prejudice and custom, has deliberately retarded the progress of the Negro in limiting his opportunities for improvement through education, proper environment, etc., on the one hand; and on the other hand, making that very lack of culture and refinement on the part of the Negro, his excuse for refusing equal rights.

That may have been considered adequate in handling the "race problem" in the past, but today, thanks to the herculean efforts on the part of the Negro himself and the aid of some few white people who have an inherent sense of justice and a keen perception of the meaning of love of fellowman, the Negro has improved himself, against great odds. But he still needs more doors opened—not a crack—but with a wide open invitation to fields of further cultural improvement, equal opportunity and social acceptance. White men must open those doors. Therefore, we are not discussing a "colored problem"; it resolves itself into a "white problem." Is it being answered? How? and By whom? ! !

Whose is the hand that is knocking at the door of racial justice? Isn't it true that the communist is rapping the loudspeaker? Not without selfish motives, however, not for the mere purpose of giving aid to his Negro brothers, but only for the purpose of creating chaos in our land by pitting Negro against white and vice-versa. He is bold in his demand for "civil rights." He will use the only thing in which he has faith, the clenched fist of force. But although sinister his purpose, it lies all concealed under the fact that he is working for a better day for the Negro in our land.

Can we blame the Negro for keeping the white hand stretched out to help him, no matter to whom it belongs? The average Negro of the North today is educated, cultured and refined, but he is constantly being refused service in restaurants, lodging in reputable hotels, exclusion from residential areas and he becomes desperate and will throw in his lot with any group where there is even the slightest semblance of equality. He may not even agree with the drastic measures at times proposed by these subversive groups, but he goes along feeling it is the lesser of two evils.

If there is a single Negro Communist in this country today (and there are many) it is the fault of each Catholic person who has never held out his hand in brotherly love, through the Mystical Body of Christ to his oppressed Negro brother.

Hammond Deanery

Mrs. Chas. Van Valkenburg
East Chicago—At a meeting of the East Chicago district board held at the home of Mrs. Gertrude Aehren, Mrs. Joseph Gish, president, presided. Mrs. Ann Stowich, organization chairman, reported that the census had been completed. Plans for the April meeting were formulated. The meeting is scheduled for the evening of April 27, with the Rev. Louis Duray, guest speaker, whose topic will be "The Legionnaires." The nominating committee with Mrs. Edward McCullough, chairman, will then make a report of the new officers for the district. Brief explanation of NCCW was given by Mrs. Albert Koslow, deanery president. Mrs. Nick Furdeck, secretary and means chairman, gave report on the recent bake sale.

Hammond—About one hundred members of the PTA of St. Joseph's parish Hammond and guests enjoyed a very unusual spring program after the meeting last week. Edmonde Baldine of Chicago

who has been conducting classes in millinery presented a fascinating French hat display. Assisting her in the modeling was Mrs. Regan, a mother of one of the St. Joseph's students. Mrs. Clarence Mason played piano selections for the promenade. In April a parent education night has been planned in which the Hammond health department will present its "V D" program in film. St. Joseph PTA current project is the school library.

Whiting—The PTA of St. John the Baptist of Whiting is sponsoring their second annual athletic banquet to be held at the Slovak Dome April 7. Dinner will be served at 6:00 p. m. with Mrs. Edward Zurbruggen as chairman. May 12 will be the next meeting. It will be Dad's night and election of officers will be held.

Fort Wayne Deanery

Mrs. Leonard Grout

The attendance at the combined Deanery and District No. 5 meeting at St. Rose Parish, Monroeville, on Sunday afternoon, March 27, taxed the capacity of the school hall.

Mrs. Argie O'Shaughnessy, president, introduced the new officers of the District. Mrs. Edwin J. Wesner, secretary, read the minutes of the last meeting. Our Deanery President, Mrs. John B. Petrilli, introduced Mrs. Roy E. Grimmer our speaker. Mrs. Grimmer urged that we bring ourselves to form a front of Catholic action against subversive elements at work in society. "Catholic women stand alone against the forces of evil which surrounds you in the world today" declared Mrs. Grimmer. In closing she called upon us to be apostles on the promotion of family life.

Deanery chairmen reporting on their activities revealed the fact that much NCCW work is being accomplished by individual groups working within our organization. Father Joseph J. Hennes, host pastor, spoke on Family Life urging prayer and devotion participation in the home, family group attendance at Mass and Communion, and the enthronement of the Sacred Heart in the home. The women of St. Rose parish were hostesses to this group and served refreshments at the conclusion of the meeting.

Tuesday afternoon, April 5, 2:30 a combined Deanery and District No. 3 meeting will be held at St. Mary's Church, Huntington. Father Leo Pursley, pastor of St. John the Baptist Church, Fort Wayne, will speak on "Russia and Communism."

The Rev. Richard Rooney, S. T., of St. Louis, Missouri, will conduct a Cana Conference on Palm Sunday, April 10, at St. John the Baptist Church, Fort Wayne. The conference is being held for all married couples in the parish.

Gary Deanery

Mrs. Thomas Gervais

The first in a series of vocational talks was presented by Catherine Segee, head librarian of the Glen Park branch of the Gary Public Library, at a recent meeting of St. Mark's sodality in the parish hall.

The speaker gave a resume of her career and stressed that a librarian must fulfill three needs, information, recreation and vocation. To the list of duties Miss Segee added inspiration. She said that a prospective librarian must be interested in people. Miss Segee closed her talk with the librarian's creed.

Josephine Naccarato announced that the baby sitting project became effective March 27. The members of the sodality will tend the children of the parish to enable parents to attend church.

The Rev. Mirko Godina was honored at a surprise party given recently by the St. Joseph's church choir commemorating the 25th anniversary of his ordination to the priesthood. Gifts were presented to Father Godina, who is director and organizer of the choir.

Mathew Crnkovich served as toastmaster. Stephen Basic, representing the men of the choir, congratulated Father Godina and Mrs. Daniel Krpan related thanks in behalf of the women of the choir. The Rev. J. M. Ardu and the Rev. John Costello also gave talks. Folk songs and Irish airs in honor of St. Patrick's day were

sung by the group. Serving as hostesses at the affair were Mrs. Krpan, Mrs. Charles Holloman, Mrs. Stephen Perosky, Mrs. Michael Horan and Mrs. John S. Bratina.

At a recent meeting of the Daughters of Mary sodality of Holy Angels church in the school hall, Alice Carlson appointed the various committees for the reunion tea May 1. Berta Chiaravalle, Helen Kolakovitch and Patricia Stanton comprise the invitation committee; Miss Bernadette Jones, Betty Pospichel, Stella Pina and Theresa O'Connor, the crowning of the Blessed Virgin committee, and Miss Hingleman, Yvonne Partee, Ann Saback, Betty Pfister and Margaret Walker, the tea committee.

Reservations for the Easter Sunday breakfast at the Marshall House must be made with Miss Jones, it was announced.

After the business session, the Rev. L. Elliott, moderator of the group, held a question and answer program.

St. Bridget's Proparvulus Club, Hobart, will sponsor a Variety show April 24. The program will include radio stars and amateur talent. Two performances will be presented. Proceeds will be used to purchase equipment for the school.

Michigan City Deanery

Mrs. John C. Barnes

Three new members were obligated at the Tuesday night meeting of the Daughters of Isabella, Michigan City.

The group voted a \$50 donation to the children making first Holy Communion at St. Mary of the Immaculate Conception Church.

This week's meeting of the Catholic Women's Study Club, Michigan City, was dedicated to Our Lady of Fatima. The group sang hymns to the Blessed Virgin before the business meeting began. The group decided to donate to the Crippled Children's hospital in South Bend.

Mrs. William Mondt, secretary opened the monthly meeting of the Rosary sodality of St. Mary of the Immaculate Conception Church with the reading of the minutes. A donation of \$5 was given to the Red Cross.

The deanery report was given by Mrs. Joseph Timm, deanery president. She announced that Mrs. Fred Scholl has completed her term as NCCW parish chairman and has been replaced by Mrs. J. J. Trant, Jr., whom she introduced.

Plans for a Mother-Daughter banquet were discussed at the last

meeting of the Sodality of Our Blessed Lady of St. Stanislaus Church, Michigan City. The event will take place in the parish hall.

An open house dance, to take place after May devotions, May 25, were discussed also. The president reminded members to receive their Easter Communion at the 8 a. m. Mass Sunday.

Parents who are to enter children in school this fall were instructed on procedure at a recent meeting of the St. Patrick's P. T. A. held March 24. A program of home talent featured the post-meeting session.

South Bend Deanery

Mrs. Wm. F. Black

Passion week and our annual Dialogue Mass! St. Stanislaus parish will be host to the Deanery for this memorable celebration of the Mass. The Rev. Michael Mathis, C.S.C., will be our distinguished celebrant as usual. The Mass is said at 9 a. m. Thursday in Passion week, April 7, and the parish ladies will serve breakfast immediately following. A sixty-five cent offering will cover all expenses. Reservations will be accepted by parish chairmen up to April 4 when these will be turned over to the Spiritual Chairman, Mrs. Stanley Przybylski. Mrs. Clem Markowski is acting as hostess chairman for the parish and

Rev. Sigmund Jankowski, C.S.C., is host pastor.

Due to the usual date for the monthly Deanery meeting coinciding in the same week of the Dialogue Mass, Mrs. Egry, president announces there will be no Deanery meeting in April and urges everyone to attend the Mass on April 7.

'America' To Observe

New York—(NC)—The largest single issue of America, widely-known national Catholic weekly, is planned for April 18 to celebrate the 40th anniversary of the publication, it has been announced. The issue will contain 76 pages, 40 of which will be devoted to advertising—the greatest advertising lineage ever contained in one issue.

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New Parish School In Fort Wayne



—News-Sentinel Photo



—Christie Photo Service

Pictured above is the architect's drawing of the new school building now under construction by Sacred Heart parish of which the Rev. Thomas L. Durkin is pastor. The parish, which is one of two recently formed by the Most Rev. John F. Noll, Bishop of Fort Wayne, is located in the southeast section of the city.

The new school building will be of eight rooms with ample space for expansion to 16 rooms and will be built at a cost of approximately

\$100,000. The school building will face Gaywood avenue. The six-acre plot when fully developed will include an auditorium, a parish rectory, a sister's convent and a new church, besides ample space for a large playground and parking space.

A feature of the new school building will be the use of light directing glass, believed to be the first time in this city that such a development has been made in school buildings. Harry Hum-

brecht is the architect and the contract for the general construction has been awarded to Michael Kindler & Sons. Schwegman-Witte is the plumbing and heating contractor, and the McKay Electric company has been awarded the electrical contract.

The scene below took place at the recent ground breaking ceremony. Pictured left to right: Bill Evans, altar boy; Father Durkin; Jerome Widmer, trustee; Frank LaBarbera, altar boy and Ralph

Code On Abortions, Operations During Pregnancy And Artificial Insemination Set Up For Hospitals

Milwaukee.—(NC)—Catholic hospitals exist to render spiritual as well as medical care for the sick, it is set forth at the beginning of a new set of Ethical and Religious Directives for Catholic hospitals, which has been published here.

The directives were prepared by a committee working with the Catholic Hospital Association of the United States and Canada. They were made public in the current issue of Hospital Progress, the association's official organ, published by the Bruce Publishing Company.

Although the directives have the backing of the hospital association, approves them. The imprimatur

which is composed for the most part of diocesan officials, it is stated explicitly that they do not have authoritative status in any particular diocese until the Bishop approves them. The imprimatur

for the directives was given by Archbishop Joseph E. Ritter of St. Louis.

Abortion, operations during pregnancy, artificial insemination, euthanasia, contraception, castration, and use of narcotics and hypnosis are among the subjects covered. The directives also describe emergency Baptism procedure, and give instruction on administration of the Sacraments of Penance, Holy Eucharist and Extreme Unction.

"The principles underlying or expressed in this code are not subject to change. But in its applications of principles the code can and should grow and change as theological investigation and the progress of medical science open up new problems or throw new light on old ones," it is declared.

As an example of this is the section on artificial insemination, where it is declared that when the practice involves someone other than the husband it is morally wrong, and it is also wrong even in case the husband is involved if the semen is obtained by unnatural means. However, a footnote adds that some methods of insemination are still being debated by theologians, and in the meantime physicians are directed to a textbook which describes methods that are "at least probably licit."

With regard to the new science of transplanting body organs, the code states: "Ordinarily the 'proportionate good' that justifies a directly mutilating procedure must be the welfare of the patient himself. However, such things as blood transfusions and skin grafts are permitted for the good of others. Whether this principle of 'helping the neighbor' can justify organic transplantation is now a matter of discussion. Physicians are asked to present practical cases for solution, if such cases exist."

About euthanasia, the code declares that it is forbidden in all its forms, and states that the fail-

Bevelheimer, trustee. ure to provide the ordinary means of preserving life is equivalent to euthanasia. With regard to contraception, the directive is that "all operations, treatments and devices designed to render conception impossible are morally objectionable."

In another section, the code declares that "it is the mind of the Church that the sick should have the widest possible liberty to receive the Sacraments frequently."

"While providing the sick abundant opportunity to receive Holy Communion," it is advised, "there should be no interference with the perfect freedom of the faithful according to the mind of the Church to communicate or not to communicate, and moreover there should be no pressure exerted that might lead to sacrilegious Communions."

"Regarding the Eucharistic fast, certain privileges are accorded the sick by canon law, and sometimes by special indulgences. The chaplain should be consulted concerning these privileges."

"Sufficient privacy should be provided for confession in wards and semi-private rooms, or the patient moved elsewhere for confession, if this is possible."

"When possible, one who is critically ill should receive Holy Viaticum and Extreme Unction while in full possession of his rational faculties. The chaplain must, therefore, be notified as soon as an illness is diagnosed as critical."

Vicar Apostolic Thanks U. S. Hosts For Gifts

New York.—(NC)—St. Ansgar's Scandinavian Catholic League of New York has received a request from Bishop Theodor Ansgar Suhr, O.S.B., Vicar Apostolic in Denmark, to convey to his many friends and hosts in the United States his gratitude for their hospitality and generosity during a visit to this country.

He recalled his visit to the United States in the fall of 1947 when he took part in the consecration of Bishop Ansgar Knute Nelson, who was then being sent to Sweden as Coadjutor to Bishop Johannes Eric Muller, Vicar Apostolic in Sweden. While in this country Bishop Suhr was the guest of many Bishops in the East and Middle West, and was frequently honored by Catholic organizations. He received many gifts for Denmark.

The money gifts, a St. Ansgar's Society spokesman said, were kept in New York until after the Bishop's return to Denmark. There the prelate received the permission of the Danish government to have the funds turned into needed and desirable articles, including food stuffs, which were shipped to Denmark and sold there at a public bazaar by auction without ration points.

Fr. Flynn Explains School Aims To National Congress

Washington.—(NC)—The Catholic Church goes to the national setting up its own school because she believes that a Christian education is "the most precious gift a boy or girl can receive," the Very Rev. James Flynn, president of St. Mary's College, St. Paul, Minn., said here.

The priest, who is the president of the Association of American Colleges, spoke at the first National Congress of Private Schools.

"She has no quarrel with tax-supported schools," he pointed out, "but as the complete answer to the educational question, she finds them far from satisfactory. In spite of the various attempts to remedy the situation, she found no way of making our public schools religious."

Father Flynn said that people in America today are that private schools promote vision in the country's mind, "really advocating totalitarianism while they are shouting for democracy." Uniformity in education is not the way of democracy, said, because in a democracy glory in the freedom to be different, to disagree.

Concerning the contribution the Catholic Church to American education, which was the subject of his talk, the Minnesota educator said that "apart from the sums of money saved the American taxpayer our Catholic schools, there is infinitely greater contribution the Church's share in keeping alive among her members the religious concepts which are the foundation of our freedom."

Internuncio Hailed By Moslems, Christians

Cairo, Egypt.—(NC)—Bishop Arthur Hughes, Apostolic Internuncio to Egypt, has completed a 1,250-mile tour of Egypt, during which he visited many Catholic missions and in remote villages of the country. Everywhere he was greeted with great honors by Moslems as well as Christians, including priests, who disputed over the privilege of welcoming him to their homes and asking for the blessing of "El Baba" (the Pope).

Coming Events

Hobart
April 24 — Variety show of radio stars and amateur performers sponsored by St. Bridget's parvulus Club.

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Fort Wayne Diocesan Edition

Religious Section

XXXVIII

HUNTINGTON, INDIANA, APRIL 3, 1949

No. 49

Church Suggests Portrait Of Christ In Agony For Our Contemplation During Passiontide

If We Suffer With Him We Shall Take Part In His Resurrection

Editors' Chat With Readers

Dear Readers:

They shall be inebriated with the plenty of Thy house.—Ps. XXXV, 9.

DEATH and everything which brings about death, such as sickness or senility, is a consequence of sin. While it seems natural for the physical frame of man to be subject to disease and to ultimate exhaustion, God had intended to preserve man from suffering and disease and even death had Adam, the progenitor of the human race, proved faithful to Him.

But because of his sin suffering, pain, sorrow, disappointments, have become our lot. What was intended to be a paradise has become a vale of tears, where even those who seem to enjoy a good time know more of anguish than of pleasure.

Ultimate Victory

Those who live for the next world in accordance with God's plan will enter the "new Heaven and new earth" described by St. John (Apoc. XXI). The Saints were willing to endure privations in this life, and even prayed for afflictions in the hope of having greater relief from them in the life to come. In his misery Job was confronted by the consideration of the risen body, not only free from every possible ill, but clothed with glory, in which he would behold his God forever.

Death gains a temporary victory over our corruptible body in the case of the saved, but the ultimate victory will be won by the body over death, according to the teaching of St. Paul: "It is sown in corruption, it will rise in incorruption (1 Cor. XV, 42). The senses of the body, glorified, will be fed with delights. Although it is the intellect which enjoys the Beatific Vision, our eyes of flesh will gaze upon the glorified humanity of Jesus, upon His Immaculate Mother, upon the beautiful virgins, upon the millions of martyrs and saints of many centuries, not one of whom will be wholly like another.

There is no place of grandeur or beauty in this world that can compare with the least feast for the eye in Heaven. As he would not be a perfect man who, on earth, was deprived of any one of the senses, so the whole man would not be properly rewarded in Heaven unless his every sense shared in the reward.

Blessed Company

Since man was created a social being, and looks for recreation, pleasure and enjoyment among his fellows, in Heaven He will

THE portrait of our Lord and Master Jesus Christ, which Holy Church holds before us for contemplation during these days, is stern and impressive. It is the head of our Redeemer covered with blood, marked with wounds, and distorted with pain. This adorable face, on which are etched poignant sufferings of body and soul, speaks to us of true heavenly patience and resignation. It is our task—not only during Lent and Passiontide—to study this picture of the Redeemer feature for feature and to imprint it deeply on our souls. The Church's prayer on Palm Sunday furnishes us some essential highlights for our portrait of Christ:

"Almighty and everlasting God, who would have our Savior become man, and suffer on a cross, to give mankind an example of humility; mercifully grant that we may be instructed by His patience, and partake in His resurrection."

Christ, true God and true Man, is presented to us as "an example and model of humility and patience on which to pattern our lives."

He Humbled Himself Unto Death

This, indeed, we have frequently heard and often meditated upon. But, have we already conformed our lives to this model so worthy of imitation? Must we not confess that often we strive to appear superior in our natural and spiritual talents? And all to frequently do we not boast of our accomplishments as if no one had ever equalled us? Do not history and life show how man in his pride and presumption has exceeded all bounds, even endeavoring to place himself on a level with God and at times even above the Almighty?

Interview With O.S.V. Editor

Religious Schools Are Thoroughly American

THE religious school is, then, thoroughly American?

"It is more truly American than any other. All American schools from colonial days down to and including the school day life of Abraham Lincoln were religious schools. The biggest universities in our land such as Harvard, Yale, Princeton, Chicago and Northwestern, and numerous others, had a religious origin, and

some of them, even today, teach courses in theology.

"Religion was not excluded from the public school curriculum one hundred years ago because of any hostility towards it, but rather because it was difficult for any teacher to teach positive religion in a classroom whose pupils belonged to families who held membership in a dozen different religious bodies. At the

time religion was removed from the curriculum, practically all children in the United States attended Sunday School, and most public school teachers were also Sunday School teachers. It was easy, therefore, for the teacher to recruit pupils for his or her Sunday School class. It seems to have been assumed that it would always be thus, but the very removal of religion made our edu-

cation purely secularistic; with the result that today our society is material and not religiously minded."

What do you think would be the result of a poll or survey among parents for closer cooperation of the public school system with the Church?

"There was such a poll gathered by Collier's back in 1924, and its results were told most graphically by the editor of that magazine in its issue of November 1, 1924. We read in that editorial:

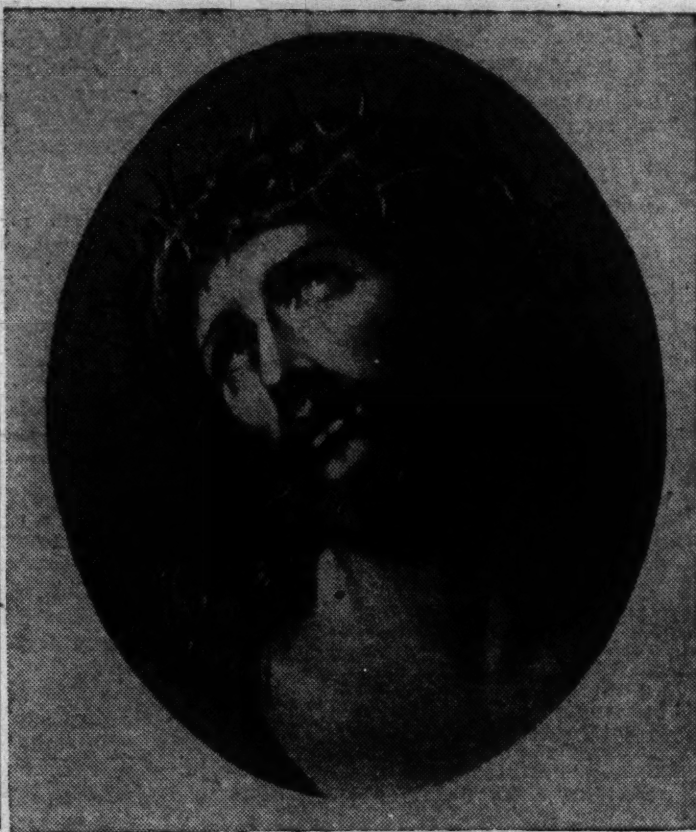
"Judges, financiers, doctors, psychologists, editors, farmers, laborers, teachers, lawyers, penitentiary officials, detectives, traveling men, government officials, politicians, plain folks—Catholics, Jews and Protestants—fathers and mothers—their letters lie in huge envelopes in Collier's editorial rooms. Nearly all say they are deeply interested. It would seem as if each had been waiting for someone to say what they all knew . . .

"It seems as if it had been on the tip of America's tongue to say what Collier's had printed about the lack of moral training for our children.

"Suppose an enemy had secretly turned poison-gas streams into the school houses of America and were slowly, day by day, wearing down the health of our children. Suppose a scientist analyzed the air in the school rooms and gave warning of the danger. The people would hardly respond more energetically than they have responded to Collier's disclosure of

Continued on page 4

The Suffering Christ



us. Every crucifix tells us this and beckons: "Learn of Me, for I am meek and humble of heart. . . I have been obedient unto death. . . I am full of love and patience."

Humility, obedience, self-sacrifice, and patience, all these virtues we are to learn from the Savior.

People generally are interested in concealing the picture of their humiliation and degradation before their fellowmen. On the other hand, they strive to give others the most favorable impression of themselves. In Greek history we read: King Agesilaus of Sparta was a most excellent ruler, celebrated and famed for his justice and wisdom; but he was of a very unattractive appearance. When he knew that his death was approaching, he strictly forbade any portrait to be made of himself, whether painted on canvas or sculptured in stone. The King feared lest such a remembrance of him might lessen the love and veneration which he had gained before his people during his life time because of his wisdom and justice.

He Comes To Us As Man Of Sorrows

Jesus Christ, our divine Redeemer and Master, did not fear to approach us in the picture of His deepest humiliation and ignominy. Especially during these days He mercifully displays Himself to us, desiring that we contemplate the features of the man of sorrows. He wants us to grow in humility and patience by studying His resignation and love towards His heavenly Father. And the Liturgy of the Church presents us the most impressive texts for meditation,

Continued on page 4

'I Face Them With A Joyful Heart'

EVERYBODY naturally sympathizes with those who are chronically ill, and especially if they must endure considerable daily suffering. But suffering is intended by Almighty God Who sends it as a blessing. Through it we are able not only to endure our purgatory here, instead of in the world to come where it would be worse, but we merit immensely by uniting our sufferings with those self-chosen by our Divine Lord which we are contemplating during this season of Lent.

Christ could have redeemed the world by the mere humiliation of His coming to earth to take the form of man. He could have returned immediately to Heaven after His birth at Bethlehem, but He chose to spend thirty-three years in this world amid privation and to undergo sufferings more keen than those ever endured by any human being. The greatest saints pray for suffering, because they understood its value in relation to merit for everlasting life, entirely free from all suffering.

We have a modern example of patience in suffering in the person of Professor Takashi Nagai, a convert to the Catholic Faith in Japan, who was a victim of the atomic bomb which was dropped on his city on August 9, 1945. He was most peculiarly affected by the atomic bomb, and has suffered agony ever since, but he writes:

"Through the atomic bomb, all that which obstructed my right way of living has been cleared away. I was able to taste the true happiness which is the gift of God.

"Even death, now waiting at my door, is the greatest gift of love which our Heavenly Father of infinite love is extending to me.

"Therefore all the sufferings of the mind and all the pains of the body which I still have to endure before leaving this world are necessary for the final revelation of the glory of God. I am facing these with a joyful heart."

Washington Letter Importance Of Spain Reason For Attacks

Foes Of Franco Rally To Prevent Admittance To Atlantic Pact

J. J. GILBERT

Washington—Spain is once again prominent in the news. The land of Ferdinand and Isabella has great strategic importance in post-war Europe, and the question is bound to be asked why she has not been invited to join the so-called North Atlantic pact. At least some of the attention Spain is receiving comes from those interests which, appreciating this fact, have resumed their efforts to see that Spain is not permitted to join any international organizations so long as the regime of Generalissimo Franco is in power.

The opposition which is being stirred up against Spain by writers and commentators falls into two general categories, as usual. They are: that Protestantism is suffering persecution in Catholic Spain, and that the regime of Franco is a dictatorship.

With regard to the alleged persecution of Protestantism in Spain, this may be said to be believed largely by those who want to believe such reports. As the Catholic Standard and Times of Philadelphia said editorially, there is no persecution of Protestantism, but there is some regulation, and this has been found to be necessary to protect the Protestant groups themselves from their "misdirected opposition."

For, as the paper points out, the "preaching of the gospel" practiced by at least some of the Protestant sects in Spain (where the people are 98 per cent Catholic) has consisted largely of inflammatory attacks upon the Catholic Church. This has been resented by the predominantly Catholic population in various instances. To prevent indignant retaliation, the government of Spain has sought to contain these attacks against Catholicism and Catholics. Thus the regulation has been necessary.

"To give some idea of the kind of thing that is called 'preaching the gospel,'" says the Catholic Standard and Times of Philadelphia, "we give extracts from a Protestant paper published at present in Madrid. 'Indulgences sold by the priests are a trick of the devil,' 'God never sent saints in order that the people adore them,' 'celibacy of the clergy is Satanical perversion,' the Church is described as 'the Apostate Catholic Church,' 'God insists that men abandon Catholicism in order to be saved,' and so on. Let us suppose that in some small town in the Southern States, the priest denounced Luther as a drunken, foul-mouthed, apostate and the seducer of a nun; or stated that the Protestant bible was deliberately filled with perverted mis-translations of the Scripture. Would it be strange if the people (totally ignorant of the teachings of the Church) reacted violently to such aspersions, especially if consequent clashes were widely advertised over the whole world as evidences of American bigotry and fanaticism?"

The paper says "one would imagine that where 98 per cent of the people have apparently been impervious to a message (that may honestly be thought to be true)—and this after hundreds of years of effort—that prudence would select patient penetration rather than abusive denunciation as the more likely way to gain converts." It also points out that "the only solid religious minority in Spain—the Moslems—live in perfect freedom from interference. The same is true of the Jews. Did these undertake a violent assault on Spanish traditions, we may guess the result."

Regarding the other point on which Spain is being attacked; namely, that the regime of Franco is a dictatorship, William Philip Simms, noted Washington authority on international affairs whose column appears in the Scripps-Howard and other newspapers, has within recent days said:

"The United States and other

'Angel O'Reilly Gets His Wings'



Children of St. Luke's school, Gary, presented short skits between acts of the St. Luke's Players Thirty-first Annual St. Patrick's Day Play, produced recently in Gary. Pictured above is a vocation skit, "Angel O'Reilly Gets His Wings," presented by students of the second grade. Pictured with the chorus of "angels" are, first row left to right, "Angel" Michael Kennick, "Angel" James O'Reilly and "Chief Angel" David Dickerson.

This year's production by the St. Luke's Players was a three act comedy, "Kitty Kearney from Killarney." The cast included Mrs. Ora Prendergast, Mrs. Ruth Cookman, Doris Davis, William Lesenyie, Richard Carrabine, Patricia Conroy, Tom Morley, Bob Charlebois, Mrs. Louis O'Brien, Mrs. Mary Margaret Collins, Sheila Mulloy and Lois Nelson.

democracies—to Russia's advantage and not their own—now refuse to send their ambassadors to Madrid. On the other hand, they maintain normal diplomatic relations with Moscow and her satellites—that is, save where Western diplomats have been summarily kicked out.

"The incredible part about it all, however, as seen from here, is that while it swallows the Soviet camel with such apparent ease, the West strains so painfully over the Spanish gnat."

Mr. Simms is one of those who has pointed to Spain's strategic importance in Europe today, a fact which is readily seen from a glance at the map.

"Military experts agree," Mr. Simms states, "that if Russia attacks, nothing short of the Rhine could stop her first thrust. With overwhelming land superiority, she should be able to overrun Germany and the Low Countries in a matter of days."

"This makes France, Spain and Portugal important. Spain and Portugal occupy more than half of Europe west of the Rhine, with 232,000 square miles as against France's 212,000. Spain is ostracized largely because of Soviet objections. The Kremlin pretends to be horrified over Franco's 'collaboration' with Hitler."

(Portugal has been invited to join the Atlantic defense treaties. On its part, Portugal has protested the exclusion of Spain, drawing attention to the facts of geography, and pointing out that it not only weakens the pact, but puts Portugal itself in a worse position than it would enjoy if Spain were a part of the agreement.)

Mr. Simms then proceeds to denigrate collaborator, and quotes Winston Churchill to show that Franco resisted pressure from Hitler to seize Gibraltar, Morocco and North Africa "to the inestimable advantage of Britain."

As Mr. Simms indicates, it is difficult to see how, with Spain so vitally important to the North Atlantic agreement, certain interests can have the effrontery to protest against Franco and Spain, while not protesting against, but even embracing Stalin and Soviet Russia.

New Books For Blind Published

According to the Rev. John H. Klocke, S.J., National Director, Xavier Society for the Blind, with headquarters at 136 W. 97th St., New York 25, N.Y., the very popular book "My Daily Reading from the New Testament" is now available to the blind.

The Braille edition of this revised translation of the Bible, arranged by the late Father Stedman, author of "My Sunday Missal," comprises six volumes. The expense of publishing this work in tactile print, \$2,400.00, was defrayed by the various chapters and alumnae units of the International Federation of Catholic Alumnae.

Father Klocke stated that this new six volume book has been donated to all the regional units of the Library of Congress throughout the nation. The blind

Biography Of Bishop Omitted From This Issue

The biography of Bishop Noll is omitted in this issue because of the many important features which we want to bring to our readers' attention.

Note especially the many pictures contained in this week's paper which have special interest in all parts of the Diocese of Fort Wayne.

South Bend Ladies Become Members Of St. Mary's Alumnae

South Bend—Ten residents of the South Bend area were among the 80 seniors of Saint Mary's College, Notre Dame, Holy Cross, Indiana, who officially became members of the Holy Cross Alumnae Association Saturday afternoon at a tea given in the Stapleton Lounge. This event takes place annually as part of the three-day meeting of the Board of Directors of the Alumnae Association.

The seniors were Margaret Chillag, Mrs. Patricia Dolan, Mrs. Marilyn Doyle, Leona Hosinski, Mary Jane Kobayashi, Ruth Knapp, Dagny Lenon, Lorraine Milewski, Margaret Mary Miller, and Mary Schwertley.

The alumnae association of Saint Mary's is the oldest organized alumnae association among Catholic Colleges for women in the country. It has 43 clubs in the United States and Hawaii. All the members of the board except one were able to be present this year, although they live in places ranging from California to New York. Miss Florence Quinn, of Cleveland, Ohio, is president of the association.

Annual St. Jude Novena Opens April 3

Fort Wayne—In observance of the anniversary of the establishment of St. Jude parish, a Novena in honor of its patron will be conducted in St. Jude Church. The special devotions will be held at 7:30 o'clock each evening, beginning Sunday, April 3 and ending on Monday, April 11. Novena services will also take place each morning after the 8 o'clock Mass.

At 8 a. m. Tuesday, April 12, marking the 20th anniversary of the parish, a solemn High Mass of Thanksgiving will be celebrated by the Rev. Charles F. Girardot, pastor.

may borrow it free either from the branch library for the blind in their own vicinity, or direct from the Xavier National Library at 136 W. 97th St., New York. As the Library of Congress does not publish any books of a denominational nature this Braille edition was sorely needed by the sightless, who have been begging for the Catholic Bible.

Senators Urge Ban On Reds In Canada

Ottawa—(NC)—Every communist living in a democratic country and receiving his orders from Moscow is a traitor, Senator L. David, of Montreal, told the Canadian Senate as he urged the Dominion to act to protect the rights of Canadians against communists.

To ban communism in Canada would not be, and could not be considered, a violation of individual liberty, he declared. Such action would be purely a measure of protection against the efforts of those who would, if they could, destroy the liberties and rights of the majority. Senator David said he believed that at least 12,000,000 of the 13,000,000 persons in Canada would find themselves deprived of their freedom if the communists succeeded.

Senator David, a Liberal, declared that the Federal Government has a patriotic duty to act without fear and hesitation in this matter, and all the citizens of the country have a right to expect such action.

Senator Felix F. Quinn, Progressive Conservative of Halifax, N.S., paid tribute to the province of Quebec as a rampart against communism in Canada. He said this is a fact above all because of the Catholic faith of its people. Throughout the world the leaders of the Catholic Church are in the forefront in the battle against communism as they also are among the first victims of communism in certain countries, he declared.

and the library of the seminary at Split have been confiscated.

The latest victims of communist persecution are the Revs. Alton Jarc and Viljem Savelli, who were tried at Crnomelj, near Novi Mesto, on charges of collaborating with the Italians during the war. Both were sentenced to death. The "trial" was conducted in accordance with the customary pattern. The proceedings were broadcast and newspaper reports stated that Father Savelli "confessed" his "crime," while Father Jarc "stubbornly" refused to admit any guilt. Newspaper accounts mentioned any references to defense documentation and testimony.

Yugoslavia's War On Church Goes On Unabated

Latest reports from inside Yugoslavia continue to give a dismal picture of the religious situation in that country, with scores of priests arrested, many sentenced to long prison terms, and others subject to long interrogations by the secret police who attempt to coerce priests into becoming informers against their superiors and the faithful.

According to far from complete statistics, the communists arrested during the year 1948 at least 19 Religious Sisters, 40 priests and one Bishop, the Most Rev. Peter Cule of Mostar. All nuns have been expelled from all hospitals in Slovenia. The Sisters of Charity of Lichtenurn have been evicted from the living quarters of their convent; the Carmelite Sisters were expelled from their convent in Ljubljana, and the Dominican Fathers and Salesian Fathers from their houses in Zagreb. The sanitarium conducted by the Brothers of Charity at Kardija, Slovenia,

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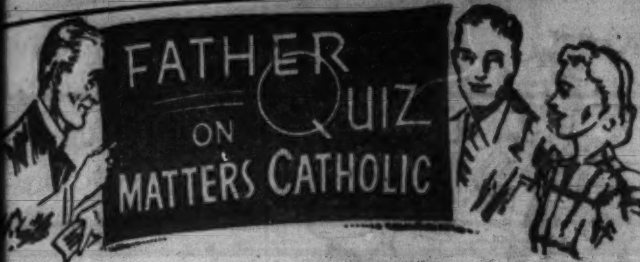
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FATHER ON QUIZ MATTERS CATHOLIC

Dr. POTTER, President of the Congress of Euthanasia, stated in a recent lecture:

1. That St. Thomas More is the father of euthanasia;
2. That the Ten Commandments handed down from Moses never included the Fifth as "Thou shalt not kill." He read off the so-called original Commandment in Hebrew and Greek, giving the translation as "Thou shalt not commit murder."

1. In view of the fact that all the writings of St. Thomas More were carefully sifted for possible heresy by a commission of scholars during the process of canonization, and were declared safe before his cause was permitted to go forward, we would appreciate the citation of chapter and verse by Dr. Potter. Surely he is not so naive as to suppose that the Holy Father would canonize, or even risk canonizing heretic.

2. Granted, for the sake of argument, that the Fifth Com-

mandment does read "Thou shalt not commit murder." The definition of murder has been formulated by philosophers as "the unjust killing of an innocent human being." So what's the difference? Dr. Potter proves nothing by his quibbling with terms. It is apparently his idea to becloud the issue.

"Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God" (Genesis 9: 6).

"I will kill and I will make to

live," God says: "I will strike, and I will heal, and there is none that can deliver out of my hand" (Deuteronomy 32: 39).

"For it is thou, O Lord, that hast power of life and death, and ledest down to the gates of death, and bringest back again" (Wisdom 16: 13).

And in the New Testament, St. Paul writes: "For none of us liveth to himself; and no man dieth to himself; and no man liveth unto the Lord, or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's" (Romans 14: 7-8).

God's 'Lend-Lease'

It becomes clear, then, that we have only indirect ownership of our bodies. They have been granted us for the purpose of glorifying God and serving as the instruments of our salvation according to His Providence. Hence we must subject ourselves to God's will, permitting Him to decide when our life on earth is to end. Other-

wise we put ourselves in the position of seeking to frustrate His plan in our regard.

So our right to life is "inalienable." Our life is not ours to renounce. We have it only on "lend-lease" from God. We may not destroy it, either through our own hand or through the hand of others.

Dr. Potter probably spoke of "merciful release." This means that the patient is to be put out of business not by wringing his neck but by shooting him with a needful dose of dope.

He probably said that patients ask to be murdered—just as lewd women are wont to ask for the favors of passing men. But asking doesn't make a thing all right!

"Why let a person linger in pain?" Why, indeed! Because the Lord said (according to him); "Thou shalt not murder"—neither thyself nor anyone else.

He referred, perhaps, to the way in which we despatch dogs when they break a leg, suggesting that we treat our sick like dogs, too. It is to be hoped that his

audience was sharp enough to perceive the insult resting in a comparison of humanity with the canine position!—R.G.

To People who want to write

but can't get started

Do you have that constant urge to write but the fear that a beginner hasn't a chance? Then listen to what the former editor of Liberty said on this subject:

"There is more room for newcomers in the writing field today than ever before. Some of the greatest of writing men and women have passed from the scene in recent years. Who will take their place? Who will be the new Robert W. Chambers, Edgar Wallace, Rudyard Kipling? Fame, riches and the happiness of achievement await the new men and women of power."

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—Mrs. William A. Hayes, Savannah Beach, Ga.

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BAYER ASPIRIN

Criticizes Movies' Ideas On Crime

Editor:

I THINK that the critical comment made by The Tidings in regard to the Humphrey Bogart film "Knock On Any Door" and the Maxwell Shane film "City Across the River" should be taken up by other, Catholic papers.

These films attempt to lay the chief blame for juvenile delinquency upon society and the State. They present a one-sided and warped view of the situation and smack too much of a leftist viewpoint or propaganda against presently organized society.

Youth of America viewing such pictures as these are bound to get the idea that crime and waywardness for them is in most cases excusable if not justifiable, because of faulty society, or the way things are now conducted by the state. Such might be the case in a rare instance or two, but this is not the basic reason for juvenile crime and folly, and youth should not be given any such encouragement to pass the buck. Rather they should be taught to make themselves strong, and intelligent, and then they would not be easy prey to temptation.

Many of our finest priests and religious workers have come from poor, crowded districts in big cities. A "faulty society" did not lead them into a life of crime, nor did it have any evil effect upon them.

Films like "City Across the River" and "Knock on Any Door" are bound to give youth an entirely erroneous slant on life, and on their own responsibility to themselves, and to society. Protests should be made against the presentation of such pictures.

Furthermore, the "facts" offered in these films are misleading. It is not merely in crowded tenement districts that we have juvenile crime problems. There is just as much of it in small towns and even rural districts, and cities without tenements and slums. The problem and its solution goes far deeper than that. The city of Los Angeles, for instance, has no slum or tenement districts of importance, and yet crime is rampant here. Many of the offenders come from fairly well-to-do families.

The reasons for juvenile delinquency are far more due to lack of proper religious training and faulty family life, added to youth's own failure to think and live right.

Mrs. D. A. McNally
Los Angeles, College

Paulist First

Editor:

YOUR front page "box" this week depicts the life of Father Fidelis, O.P. For the sake of the record you might like to incorporate in that "box" the fact that James Kent Stone was ordained as a Paulist Dec. 21, 1872. However, he did enter the Passionist Community as Father Fidelis in 1878. (The Supplement of the Catholic Encyclopedia, p. 708 is my authority)

Sincerely,
Father John P. Manning
Altoona, Pa.

Makes O. S. V. Do Double Duty

4244 S. E. Taylor
Portland 15, Oregon
March 11, 1949

Editor:

HERE'S an experience of mine on how to make Our Sunday Visitor do double duty.

Riding to work on the bus one morning and having finished reading O.S.V., I laid it on the seat beside me. Soon a young man boarded the bus and occupied the seat, picked up O.S.V. and was absorbed in it all the way downtown. Came time to disembark and O.S.V. went along with him.

All of which gave me an idea. Why not leave O.S.V. each week on the bus? Who knows, it may strike fertile soil. In this way we'll be helping to spread truth and acting as an apostle of Christ.

T. M. S.

Caught Napping

Editor:

YOUR March 13th issue has numerous items of special interest and Our Holy Father will be better known and loved because of them, we are sure.

May we mention in particular the article on first page, entitled "Pope Pius XII Has Canonized Ten Saints," while we call to your attention the fact that you have omitted the very first Saints canonized by our present Holy Father. These are: St. Gemma Galgani, and our own Good Shepherd Saint, St. Mary Euphrasia Pelletier. The date of their canonization was May 2, 1940.

We are confident you will forgive us for writing you, dear Editor; probably you will be glad we are doing so.

Sisters of the Good Shepherd.
Peoria, Ill.

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Right and others' views on current events OR Wrong

The Idea Is Good But The Man Unfriendly

IT IS reported that the Federal Council of Churches has proposed that representatives of its group of religious bodies meet with high Ecclesiastics of the Catholic Church, to discuss cooperation in resisting Communism. It is recommended that Bishop G. Bromley Oxnam head the Protestant Committee.

Pope Pius XII has actually appealed at different times to "all believers in God" to cooperate in a world-wide campaign against aggressive atheism, but there was no response from Protestant churchmen. If all had gotten together then, we would probably have far less trouble with Communism in many parts of the world today. It is rather late now that Russia has gotten practically all the countries from the Baltic Sea to the Black Sea under her power.

Early in the war it was proposed by different "governments-in-exile" living in England, that there be formed a Federation of all the Christian countries which separate Germany from Russia; but Britain and the United States practically sold out these countries to Russia at the Teheran and Yalta Conferences.

The total population of these Christian nations—some almost entirely Catholic, others almost entirely Orthodox, and still others partly Protestant and partly Catholic—is considerably over 100,000,000. If they had such a Federation they would themselves be happy, and they could make a new war, threatened either East or West of them, impossible. If Germany were to threaten the world again, they would propose to join Russia, and if Russia were to threaten the peace, they would tie up with Germany and the other western countries. Had they been allowed thus to federate, the Western Powers would have three times the strength they could possibly have under the North Atlantic Pact.

Coming back to the thought of Catholic and Protestant Churchmen meeting to discuss ways and means of combating Communism, we can hardly refrain from remarking that the choice of Bishop Oxnam would be rather insulting

to Catholics. He has been the most outspoken anti-Catholic churchman during the past few years, and Catholics have not forgotten that he stepped immediately from the Presidency of the Federal Council of Churches into the Presidency of the "Planned Parenthood Association." He is, therefore, opposed both to Catholic faith and Catholic morals. We hope there was no thought of "tricking" the Church by the Federal Council's proposal of inviting Catholic leaders to join Protestant leaders in conferences, in the belief that the Catholic Church would refuse because of the attitudes of Bishop Oxnam.

The Poisoning Process Goes On And On

RECENTLY we reviewed a booklet written by William Dallmann, in which he makes twenty-one charges against the Catholic Church, every one of which either contains a direct untruth or an unjustifiable misinterpretation. Today a clipping was sent to us in which is reported a portion of an address delivered by the Rev. B. F. Lamb, President of the Ohio Council of Churches, before the pastors' section of the "International Council of Religious Education," in which he makes these most unfounded charges:

- "(1) The Roman Catholic Church does not believe in democracy;
- "(2) The Catholic Bishops in America make up the world's strongest lobby;
- "(3) They tell their people what to do—and they do it;
- "(4) They swing legislation any way they want;
- "(5) Catholics in America are gaining strength by the control of the press, the building of numerous hospitals, and the creation of missions in rural areas."

According to the paper there were 1200 Protestant educators at the meeting which B. F. Lamb addressed. It certainly would not be necessary for us to say a single word in refutation of these absurd accusations for the benefit of Catholics; and it does seem almost inconceivable that the 1200 ministers and teachers, who were present at the meeting, could believe any of those charges.

For their benefit let us say:

(1) The Catholic Church is the most democratic institution in the world. The people of every race, the intellectuals and the illiterate, the rich and the poor mingle together in every congregation, come to the Communion Table together. Its clergy are taken chiefly from the people of the laboring class, and most of the Bishops and a very large proportion of the Popes have also had obscure parentage. Some of the best writers of the past centuries have emphasized the "democratic" character of the Catholic Church.

(2) Ask the members of Congress and of the Senate, of the State Department for the answer to the charge that "Catholic Bishops in America make up the world's strongest lobby." Because the National Catholic Welfare Conference has its headquarters in Washington does not mean at all that it operates a lobby. Ask these same gentlemen from which clergy they receive most mail dealing with matters political, either in opposition to, or in favor of, certain measures or bills presented to the legislature.

If the Catholic Bishops constituted a lobby they would probably belong to the same political party,

which they do not. If fact we doubt whether any Bishop knows what the political faith is of five per cent of the others.

Not even when a Catholic is a candidate for high office do they raise their voice or use their pen in favor of his candidacy. This cannot be said of other churches. We know it, because we have a file containing utterances of high politicians.

Continued on page 1f

Editors' Chat With Readers

Continued from page 1

be made happy in the company of the blessed. Among our acquaintances on earth we are often misinterpreted, offended, betrayed. People are so often selfish, suspicious, jealous, unamiable, depraved, that our contacts with them bring us sadness rather than joy. But among Heaven's inhabitants there is not the least semblance of hypocrisy, unkindness or even of imperfection. All reflect loveliness; all attract by their sincere refinement and the tenderness of their love; all are bent on increasing, if it were possible, the joy of the rest. Let your imagination do its utmost to picture an ideal state of society here—and Heaven would surpass it a million-fold.

The reunion of relatives and friends and the eternal inseparable companionship, with love multiplied, will be an added source of social joy in Heaven.

How About The Lost

This last thought suggests the question: "Can we be happy in Heaven while knowing that relatives are actually separated from us in hell?"

These relatives of ours were never half as dear to us as they were to Almighty God, Who was moved by His goodness and love to create them for everlasting happiness with Himself.

In Heaven seeing God as He is, we shall see the propriety and justice of His every act, and could not possibly wish things other than as He decrees. There will be no prejudice or revenge on the one hand to make us rejoice that those who were our enemies on earth are lost, nor attachment to special individuals on the other, regardless of their defiant attitude towards God.

Crime is crime whether it be committed by a relative or a stranger. You might read of a terrible murder in the daily papers, and your imagination moves you to wish that the guilty person would receive a punishment commensurate with his deed. But you later learn that the murderer was a close friend or a brother or a father. Your attitude now becomes changed. Either you will do your utmost to save him from penalty or, because of the disgrace be brought on you, you will feel like killing him yourself. But we know that God is not moved by any passion one way or the other. He never exceeds justice, and usually tempers justice with mercy.

How many fathers banish from their homes a son who has committed some terrible deed, a daughter who has brought disgrace on herself; a wife who has been untrue to him? The love which bound these individuals together when everything was going right was converted into hatred when things went very wrong.

In Heaven no one will be actuated by hatred, but will be wholly reconciled to the reign of justice and right. God gives every chance to the sinner as long as he is in this world; but

at death He cannot take the unrepentant sinner into the "place into which nothing defiled can enter."

You might just as well accuse Jesus of being unhappy in Heaven, for did He not love every soul for whom He suffered and died more than you or I ever loved a relative?

Now Is The Time

We are told in Holy Scripture that those who are lost in hell will suffer particularly in the members and in the senses which were the principal instruments of their sins and of their damnation.

Similarly, besides the vision of God, the principal happiness in Heaven will be enjoyed by the instruments of our merits, of our self-denials. Let us, therefore, like St. Paul "chastise our bodies and keep them under subjection."

Let those who fear for the damnation of their friends and relatives do more by prayer, by example, by encouragement to save them. Now, and not after death, is the time for us to worry about them. There are many parents who will be actually responsible for the loss of

their children. There will be many children who will be blame because their parents are not in Heaven. There will be many who, under the guise of friendship, brought about the ruin of others.

As we enter the most solemn part of the Lenten season, reflect and ascertain whether you are a help or a hindrance to the salvation of others.

Sincerely yours in Christ,
The Editors.

NOVENA FOR FARMERS AND PEOPLE DESIRING HOME HAPPINESS

April 17th to 25th
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SPIRITUAL AND
MATERIAL
JOIN IN THIS

NOVENA to Our Lady of the Sacred Heart

Beginning On
EASTER SUNDAY
April 17th
Ending On
April 25th



"HE IS RISEN"

YOU WILL surely want to take advantage of this glorious Easter season to celebrate the Resurrection of Jesus by partaking in the Novena which honors His mother, Our Lady of the Sacred Heart. Through her intercession, wonderful blessings have come to those who have invoked her assistance.

Health has been restored to the sick, comfort given the sorrowful, strength provided to resist temptation, vocations made known to the uncertain, and showers of other graces, both spiritual and material.

DO YOU NEED HELP?

All of us do! Our Lady has the key to the treasures of the Sacred Heart. Unite your prayers with those said by members of the confraternity of Our Lady of the Sacred Heart. (If you are not a member, request membership now.) Join in this Novena. Send your petitions now to the Sacred Heart Novenarians. National Shrine of Our Lady of the Sacred Heart, Geneva, Illinois.



"The Treasure of the Sacred Heart"
"The Hope of the Hopeless"
"The Conqueror of the Impossible"

MAIL TODAY TO

NATIONAL SHRINE OF OUR LADY OF THE SACRED HEART
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I wish to join in the Novena starting on Easter Sunday, April 17th, and ending on April 25th. My petitions are:

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PUBLISHED WEEKLY BY OUR SUNDAY VISITOR, INC., HUNTINGTON, INDIANA

NATIONAL EDITION
Founding Editor: Most Rev. John F. Noll, D.D., L.L.D.
Managing Editor: Francis A. Fink
Associate Editors: Rev. Richard Ginder, Rev. James Conroy,
Paul Manoski and Robert Wonderly
Literary Editor: Mary E. McGill, Indianapolis, Indiana
Sports Editor: Jim Costin, South Bend, Indiana

DIOCESAN EDITIONS
Editors: The priests and laymen appointed by their respective Ordinaries

Entered as second class matter May 3, 1912 at the Post Office at Huntington, Indiana, U. S. A., under Act of March 3, 1879.
Entered at the Post Office at Huntington, Indiana, U. S. A., at the rate of postage provided for in Section 1103 of the United States Postal Act of October 3, 1917 and of February 28, 1925.
Special diocesan editions of Our Sunday Visitor are the official publications of the Archdiocese of Omaha and the Dioceses of Fort Wayne, Lafayette in Indiana, Rockford, Springfield in Illinois, Winona, Minn., Marquette, Michigan, Ogdensburg, New York, Burlington, Vermont, and Covington, Kentucky.

SUBSCRIPTION RATES
Domestic in advance, Regular Edition, 1 year \$1.50; three years, \$4.00; 5 years, \$6.00. Life, \$30.00. 1 year Month End (12 issues) 50c; three subscriptions, \$1.25.
Canada and Foreign Countries, Regular Edition, 1 year \$2.50; three years \$6.00. Life, \$40.00; 1 year Month End, 60c.

Father
Conroy
Talking

On The Curb

It was one of those "scrub games." Four or five small fry were using the basketball back and forth trying to "work it in." The makeshift basket nailed to the side of the garage hung ready for the occasional laborious lift of its general direction. But it was all serious business with the lads. You would have thought the state title was at stake (and in Indiana that is something).

Suddenly somebody got off a bad pass. If the game had been in a regulation gym the ball would have gone up into the crowd. As it was, it rolled across the street, stopped at a curbstone—right at the feet of an elderly lady who was getting ready to hazard the street crossing. The kids were over the ball and pulled up in a jumble over it. They would have waited a few years before they had referees and whistles.

A noisy argument ensued as to whose "outs" it was. Finally it was settled and the gang trooped back to the "floor." But not the whole gang. One boy stayed behind. I forgot about the game for a moment and watched him. I heard him say to the elderly lady, "You are liable to get hurt around here. Stay with me now and I'll take you across the street and past the game." With that he took her arm and escorted her across the street for a safe piece—while the game waited. Soon he was back at the future George Mikan's, Groza's and the Ed Macauley's game at it again.

There are a lot of old people in the world. But they aren't getting attention and the respect that a little old lady got.

As young people you should stop and think it over. You are in "spring time of life." You are intensely interested in all of the things and activities which swirl about you. The future is yours. You are "standing on the curb," almost forgotten, are others who have almost lived their lives. Little do you understand the blessing that you can be to them. Little do they know how much your smile and cheery notice helps them. The rapidly passing world convinces them that they are useless now, but your interest, even a slightest, restores a sense of being and brings to them a sense of companionship in their loneliness.

Best of all, here is a chance to exercise the real Charity of Christ.

Continued on page 8

Even Judas Could Have Turned Back!

Story Of His Betrayal Of Christ Suggests Our Meditations For Passiontide

REV. WILLIAM M. O'ROURKE, O.S.A.

HE stepped out into the night. It was still; still as the calm of death. He breathed deeply. He was free—free of Him, of them all. He gazed about him absent-mindedly. Cobwebs of streets branched out from the place like the spokes of a huge wheel. The city lay quiet, asleep. In the distance he could make out the hill of Calvary. The noon's light outlined the sharp knob of the cross. Heaven seemed to bend low over it, almost as if—as if—it were as precious as the Temple itself.

He shuddered, glancing back at the house, up to the second floor. He wondered what was going on now. The Master had seemed strange tonight, as if He were going to give them something—something extraordinary. What could it be? The way He had taken the towel and bowl and had washed their feet indicated a preparation of some kind. When He came to him, He stared into his eyes for a fleeting second before wiping the soiled foot. Seeing the Master kneeling in front of him, he imagined that His eyes were entreating, pleading with him to come to his senses. Then the incident at the table—"He who dips his hand with Me in the dish, he will betray Me." He had reached out and offered him the cup. He knew. Yet He did nothing. He hadn't condemned him in the presence of the others. Instead, He appeared ready to forgive.

Forgive! He started off down the street, away from them, from Him. His hand touched the bag with its coins. Coins that thrilled their sweet music. Thirty pieces; all his own. After years of poverty, of living from hand to mouth he had money he could call his own. He had always been greedy; he knew it only too well. It was greed that had forced him to betray, to sell the Master to those who hated Him.

He paused. Annas' house was a little way ahead. He didn't want to confront him just yet. Still, he had promised. He turned to look at the building he had left. The second floor was still lit, soft red tints were issuing forth into the darkness. He shook his head, trying to rid himself of the horrible deed he had perpetrated.

One Of Them

"Sire?"
"What?" He jumped, nervously. He had been so concerned with his troubles that he hadn't seen the stranger approach. The fellow was clad in rags—a beggar, no doubt. He clutched his purse tightly.
"I'm sorry, Sire, if I frightened you."

International Correspondence Exchange



A committee of seniors of St. Mary's College, Holy Cross, Indiana, are assisting in handling the details of an International Correspondence Exchange initiated by the Student Relief Campaign of the National Federation of Catholic College Students, a part of their national effort to provide for the spiritual, physical and intellectual relief of foreign destitute students. The exchange is intended to assist in reconstructing the morale of student victims of war by presenting to them personalized correspondence as direct indication that American students are concerned for their welfare. Pictured from left to right: Misses Nancy Branton, Des Moines, Ia.; Jean Murphy River Forest, Ill.; Mary Louise Leiber, (standing) chairman, Chicago; Marilyn Hennebray, La Grange, Ill., and Mary Ann Fellingner, Chicago.

The man was peering at him in the light of the moon's rays, probably dismayed at the haggard face, with the hollow eyes, the shaggy beard, barely concealing the full lips.

"What do you want?" he said sharply.

"You are one of the twelve, aren't you, Sire?" the man asked. "No!" he shouted, his heart pounding frantically, denying the word he had uttered. Not any longer. He was free. There were only eleven left. Eleven.

"I'm sorry, Sire." The stranger was apologetic, his frail body almost bent double. The kind the Master always aided, he told himself. One of His poor.

The fellow was speaking again. "Do you know where the Master is, Sire?"

"The Master?"

"The Christ, Sire. He who has come to save us."

He raised his hand and struck the beggar. "You fool! He's not the Saviour. Do you think the Saviour would let His enemies trap Him? That He would tell His followers He was going to die?"

"Forgive, Sire, forgive." The man was cringing.

"On with you, fool. Get on." His voice was high, shrieking. His body was shaking all over. The impudence of the devil had pushed raw nerves to their breaking point, beyond his control.

He didn't know how long he stood there, unable to move, paralyzed with fear. Finally, he managed to set out. Annas' house loomed up on his right, the lights burning brightly, low murmurings drifting through the open doorway. Someone was coming out.

He had to flee! He had to be alone with himself.

"You!" someone shouted at him. The tone of authority in the voice forced him to turn back.

"Come here!"

Unwillingly he retraced his steps. He stood before the other. He saw the sword slung around a thin waist that flowed into a point from broad shoulders. He looked up into the face. It was a cruel face. A jagged scar ran from the left eye to the chin. The eyes were slits, narrow, as if their possessor feared to let too much light into a darkened soul.

"In the house with you. We need men tonight."

"But—," his voice was weak. Humbly, he followed the man inside. So they were recruiting rabble from the streets for their grisly task—the task in which he had played such an important part.

He found himself in the courtyard of Annas' house in the company of a mob of derelicts, dirty, unkempt men for the most part, having only a sprinkling of soldiery among them. He saw Annas' eyes flickering over the crowd. They came to him and stopped. The small mouth above the sharply pointed beard parted, laying bare the even, white teeth.

"Judas!" Annas' outstretched hand beckoned for him. He drew back, something within him revolting against the hypocrisy of the man. He noticed a hush had come over the small band. They were watching him and Annas. Someone cursed softly. "He's one of them," he heard a gruff voice hurl the words out. His hand trembled as he walked toward the High Priest. Annas grasped his larger hands, hands of a fisherman, in his own. He spoke softly.

"Judas, how glad I am to see you."

The words grated on his ears. Glad to see him—a traitor. Annas was speaking again. "We're almost ready, Judas."

"No! No!" He was crying out. Not yet. He couldn't face Him so soon. Tomorrow—but not now.

"Judas!" Annas' voice was cold. He raised his head to find the glinting green eyes boring into him. "You will come now, Judas?"

Continued on page 7

How Toledo School Has Organized 'Fighting 69th'

REV. JAMES P. CONROY

Now a good number of schools have reported upon their organization plans. Inasmuch as problems vary with the school, organization plans will differ. No over-all plan would be practical for all schools or groups. Yet some of the plans which have been reported carry with them a sense of purpose and effort to all. We intend to submit some of these for your study and comment.

This week let us take a look at the Central Catholic High School, Toledo, Ohio is going about its business. Central Catholic, of which John Harrington is principal, has an enrollment of over 1,000 students. It is a good example of how one of the larger schools is taking up the FIGHTING 69th.

Every activity is placed under the leadership of Christ the King. The motto reads, "In the Service of Christ Our King!" He is there in the Supreme General, Adjutant, the Blessed Mother, Guardian Angels and Patron Saints. Advisors are listed as the parents, teachers and the school. Each Conference room in the school is a unit. Campaign fol-

lows along the lines of the existing school set-up and really no new organization comes into being. (We have emphasized this point all along. The FIGHTING 69th does not require all the formality of a new club or society. It builds on what you have.)

From each of these Conference Rooms, called Regiments, student leaders and their lieutenants are selected. The lieutenants automatically become members of a Board of Strategy, which meets and decides upon the best way to handle the problems facing their particular regiment.

We like this idea. It makes for alertness and a sensible down-to-earth consideration of problems which ordinarily are never brought to light or for some other reason are allowed to go unchecked. It also means that students will discuss the things which they should discuss, instead of leaving the whole thing up to the superiors. Too often, students sit back and wait for the authorities to clean up a situation all by themselves. This is the reason why regrettable incidents suddenly turn up during the school year accompanied by a lot of talk and scandal—all of which could have been prevented

if the students (who usually know these things are going on anyway) would take a part in cleaning it up.

The value of the FIGHTING 69th on this point cannot be over-emphasized. Teachers and students alike can rest secure in the knowledge that at all times an alert, sensitive and prayerful web of vigilance is being maintained throughout the entire school. Many schools have suffered untold humiliation just because a situation had been brewing for a long time and those who knew it either were fearful of bringing it to light or didn't feel they should be the ones to stop it. No student body or faculty wants to run this chance, and the FIGHTING 69th is the perfect answer. It puts those on guard who should be on guard.

This reminds us of the night that the Revolutionary Army under Washington was in a particularly dangerous situation and the temptations were strong for those on sentry duty to betray the Army of the Republic. At this point General Washington gave the orders: "Put only Americans on guard tonight!" All schools will do well to put FIGHTING 69th campaigners on guard—day and night.

Further student participation is emphasized at Toledo Central Catholic by having students give short talks over the P. A. system from time to time. As a matter of fact this plan is successful here because the teachers contented themselves with merely calling the students' attention to the idea and waited for the students to show the interest. Then they gave them unstinted help and cooperation.

There are other details connected with this plan and I am sure that if you write to the Campaigners at Central Catholic High School, Toledo, Ohio, they will be glad to fill them in.

They have a mimeographed plan of their organization which would be handy to keep around.

If your school has developed plans for carrying on the activity of THE FIGHTING 69th let us know about them. We will be glad to hear from Captains regarding any activity at all. Pictures will be especially useful.

If you have missed any of the Articles thus far appearing in the Youth Section of Our Sunday Visitor, write to Father Conroy, FIGHTING 69th. Send self addressed, stamped envelope.

Interview With O. S. V. Editor

Continued from page 1

the danger that confronts the country because of the lack of moral training in the public schools.

"Shortly before Collier's made this survey 'The International Sunday School Council of Religious Education' had deplored the fact that 27,000,000 children were receiving no religious instruction whatsoever either in the day school or Sunday School, and the growing juvenile delinquency of that time—not at all comparable to such delinquency today—was attributed to the lack of religious and moral training."

What was the effect on the American public of the publication of the results of this survey by Collier's?

"It seems that it irritated enemies of religion so much that they redoubled their efforts to keep religion out of education. It was shortly after this that textbooks were written especially by Professors of the Social Sciences at Columbia, calculated to destroy the little religion that most of the children had received from their parents."

"This was followed by the introduction of text books on Social Sciences for use by the thousands of teachers who attended Columbia during the summer for the purpose of attaining an M. A. degree."

"The Teachers College and Columbia Units of the Communist Party" availed themselves of the opportunity to indoctrinate these teachers with its atheistic philosophy. The Educational Vanguard, a Communist sheet, in which teachers were frankly told that Communists were "faculty

members, staff, office and civic workers' at that school was distributed among the teachers.

"In the August 10, 1936, number of that paper at Columbia these words were addressed to the teachers:

"In a few days more than 10,000 teachers, principals and superintendents will get into bus or train and return to every section of the United States. The Communist Units at Teachers College and Columbia join in wishing every student of the summer session a memorable trip home."

"To many, this publication undoubtedly was the first direct contact with the Communist Party. Perhaps the Vanguard and the University of the Street have made you just a bit more conscious of many wrongs, and of the necessity for organization to correct these injustices."

"When you return to your home town, wherever that may be, join the Communist Party."

"It was in that same year that the Reds took control of the meeting of the 'American Federation of Teachers' in Philadelphia. In the convention hall a place was refused to the American flag, while a huge Red banner was displayed. The 'American Federation of Teachers' elected that year as its President Jerome Davis, author of a work entitled 'Studies of Soviet Russia' and published by the Communist Vanguard press."

"This was immediately before the late war; and during that war, when our country warmed up to Russia as to an ally, teachers felt it their duty to have the children think kindly of the Soviet Union, not distinguishing the Russian government and the Russian people. Motion pictures glorifying Russia were shown, with great frequency, even in the classrooms."

"The Atheistic and Freethinker

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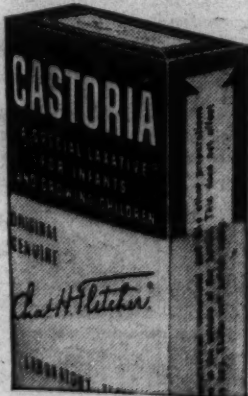
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Church Suggests Contemplation Of Christ's Agony

Continued from page 1

especially the gripping words of the prophet Isaiah:

"There is no beauty in him, nor comeliness; and we have seen him, and there was no sightliness that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity; and his look was as it were hidden and despised, whereupon we esteemed him not." (Isaiah 53, 2-4).

Let us penetrate by means of these liturgical texts into the portrait of the sorrowful Redeemer during these eventful days! And let us learn from Him all the virtues which are so absolutely necessary so that "Christ may be formed in us," as St. Paul requires (Gal. 4, 19).

The picture of the poor, humble, patient, crucified Savior, Who out of deference to the will of His heavenly Father freely went forth to death for us, must stand out vividly before the eyes of our souls before we can really conform our life, our sacrifices, our sufferings, and our death to His. Then we shall be privileged to participate in His resurrection. "From glory to glory" His portrait will gradually appear in us and take form in transcending beauty. God has promised it to us and therefore we are certain of it: If we suffer with Christ, our Head, and are conformed to His image, then we shall be glorified with Him, as the prayer assures us "that we shall participate in His resurrection."

Did You Know About The Passion?

PASSION is from the Latin passio, "suffering." Passus in the Creed means "suffered."

The Agony's exact site, long known only by local tradition, was established historically by excavation and the tradition found to be accurate.

Peter's Denial is marked by the Church of St. Peter at the Cock Crowing, built on the traditional site of Caiaphas' house and its courtyard where Peter denied his Lord.

The Crown of Thorns worn by Our Savior is preserved in the Treasury of Notre Dame Cathedral, Paris. St. Louis, King of France, brought it from the Holy Land on his return from the Crusade and built the beautiful Sainte Chapelle as its shrine.

Veronica was first the name of the image of Christ's Holy Face (vera icon, "true image") left upon a towel given him in pity during the way to Calvary. The name was later transferred to the holy woman of unknown name who offered it.

Calvary and the nearby Tomb are both sheltered by the Crusader-built Church of the Holy Sepulchre.

One Large Relic or portion of the True Cross is kept with the Crown of Thorns at Notre Dame of Paris.

The Holy Shroud of Christ's burial, preserved at Turin, Italy,

bears a negative image of Body in its stains.

—Rev. John Sinnott

On Bringing Up Children

ROMA RUDD TURNER

Bend the twig and lash it firm. Safe against the storm. As twig is bent so tree will grow. Bend it cruciform.

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Gospel Story Dick, Who Feared Death!

ALBERTA SCHUMACHER

"AMEN, amen, I say to you, if anyone keep My word, he will never see death." Death. It lingers in the back of every sinner's mind and brings a sad look to his eyes in the midst of revelry. Let me tell you the story of Dick, a man who was very much afraid of death.

Dick was and is a handsome young chap, with dark eyes and a roguish, lopsided grin. His friends thought him temperamental because he would be the life of the party one minute and sober and occupied the next. For instance, at one party, given by a friend to celebrate a business success, Dick was a high good spirit.

He wasn't the silly type, given to sticking women's hats on top of his head and making a monkey of himself. No, he had a real wit, and a gift for clowning that was highly infectious. Besides that he had a splendid singing voice, and on this occasion the crowd had invited him into singing. He sang sweet songs, sentimental songs, and then seeing the party growing a bit sober, he broke into a rib-tickling rendition of "Clancy Loved The Boom."

When the laughter had died down, Dick's friend, Bill, the man who had given the party, wiped tears from his eyes and said, "Dick, you'll be the death of me yet!" At the word "death" all the life went out of Dick's eyes. His hands fell limply to his sides. He shook his head to the insist-ent pleas for more song. Dick's spirits had touched bottom again. "People shrugged their shoulders. 'Oh, Dick's temperamental. He goes from one mood to another.' There was a young Catholic girl there who had never met Dick until that night, a friend of Bill's.

"Did you notice Dick's change of mood didn't come until you made that remark?"

"What remark?" Bill asked. "Why, when you said, 'Dick, you'll be the death of me yet!' I told you, Bill, it was that word death that got him. And I think I know why—I think I know why."

Bill watched puzzled as the girl sought Dick out in the corner where he had gloomily isolated himself from the merry-makers. Exactly what transpired we do not know—how the girl approached him, what she said, what he said—but we do know Dick went with the girl later to see a priest about finding out the answers to some of the questions that haunted him.

He had no concrete intention of becoming a Catholic. He just wanted help with the battle of life. The girl seemed so strong—he was leaning on her for his own strength. Therefore he was willing

Even Judas Could Have Turned Back

Continued from page 5

The question was more a statement than anything else.

He hesitated. Go with them at this point? Meet the Master again. No—he wouldn't do it. Regardless—

"You will do it, Judas?" The tone was insistent.

He shivered from head to foot. A warm sweat seeped through his pores onto his robe. Annas meant business. He might turn him over to these—these others. He looked around. The men were still absorbed in the strange scene. There was no sense in defying Annas. He weakened, as he always weakened in times of trial.

"Yes," he said slowly, "I'll come." Annas let go of his hand. "Excellent, Judas. Excellent. I knew we could rely on you."

One Who Knows

Yes, he knew, Judas mused. But there is One who knows more than he. One who knows of the betrayal—One who knows all.

He shook himself. The others were not paying attention to him anymore. They were arranging themselves into some semblance of a cohort. To his mind, armed as they were with clubs and swords and with the flickering torches sending yellowish wands of light over their countenances, they represented a force of evil. And he was one of them.

"March, men. Forward." The officer who had brought him in was giving orders. They started through the gateway. Annas slid alongside of him.

"You will accompany me, Judas." The green eyes fastened on him. They fell in behind the band. A walk never seemed so short or so painful to Judas. When they passed the house where the Master had been, he sought out the second floor. It was shrouded in darkness. That meant that they were out somewhere. For a minute he hoped that they would escape. But the determined step of Annas, the reckless confidence of the hired hands made his heart sink. He knew their end would be accomplished—thanks to him.

They were in Gethsemani now. Only the monotonous scuffling of

sandal feet distracted his mind from the peacefulness of the place. Just the spot the Master would choose to be alone and pray. They were going up the hillside—to the Garden of Olives. He saw that the men in front had halted. Annas pulled ahead, motioning for him to follow. They walked swiftly to the first row of the cohort. There he saw why they were silent.

The Master was standing with Peter and James and John, motionless. Judas' body slackened. Something inside of him told him to throw himself at the feet of the Master and beg for forgiveness. No one moved. No one spoke. A spell of some kind had come over the rough mob. At last Annas prodded him.

"Remember your promise, Judas, single him out for the benefit of the men," he said.

He eyed the High Priest. "They know him," he said. "There is no need for me to go further."

"Judas, I paid for your service! Thirty pieces of silver is not to be taken slightly. You must earn your money. Seal the bargain, Judas. As you said, kiss him."

Kiss him! The thought seared his brain. How could he have made such a pact! Kiss him! The sign of friendship to be used for such a purpose—for One who had been a friend for three long years. Vaguely, he heard the straightening of the ranks. At a signal from Annas the men pressed forward, forcing him to go on. Numbly, he groped his way toward the waiting group. Kiss him! He had said he would—he couldn't back down. He couldn't.

He was up to the Master. The soft brown eyes were reading his mind, piercing its shallow depths. The eyes were interceding with him to beg pardon before it was too late. The gentle face was glistening with perspiration in the pale glow of the torches. The seamless robe was soaked through, stained with red—like blood. Judas studied the eyes. He wavered. There was mercy there—a haven for him. Would he?—

Slowly, he placed his arms on the Master's shoulders, and touched his lips to His cheek. "Rabbi," he whispered.

He turned away from the Master, past Peter and the other two. They watched him in wonderment. Evidently the Master had not yet told them. He had shielded him from their wrath.

'One Way Out'

He must have walked for hours, his mind constantly alert to the baseness of the crime, his conscience sore and festering. It was near sunrise when he awoke from his inward reverie. Why—he was in the city, at the Fort, Pilate's stronghold. People were laughing and jesting at something that was going on within the court. That—that could mean only one thing. They had handed the Master over to the Romans!

He pushed his way through the crowd. Through bleary eyes he saw the Master, His back a lacy mat of ribboned skin and blood. His arms were bound with thick ropes, and on His head was a crown of thorns, biting deeply into the skull. The blood rolled down the brow, over eyes that still radiated mercy for His tormentors.

He backed away, his hand to his mouth. He was afraid, terribly afraid. What had the Master done to deserve this? He never dreamt it would go so far. The hands, so cruelly bound, had brought only peace and comfort to those whom

they touched. The tongue, caked in blood, had spoken nothing but words of love. The feet, splattered with dust and grime had sought out souls to save. Yet, He was suffering now; and he, Judas, had delivered Him to His enemies.

He hastened toward Annas' home. He would show them, tell them how wrong they were. He was panting hard when he reached the High Priest's sanctum. Annas and Caiaphas, all of them were there, gloating. Gloating; well, he would upset their complacency. He lifted the bag of silver over his head and flung it at Annas. "There, take it," he said, "I have sinned in betraying innocent blood."

He saw the crafty lips part, the smile form. Disgusted, he whirled and fled for all he was worth. But where would he go? There was no escaping from what he had done. It would always haunt him no matter what he did. It would make him squirm and writhe till his mind snapped.

There was one way out—death! He was passing Olivet. Why not here? It was secluded and befouled by the incident last night when they arrested the Master. He went toward the grove of trees. A rope—he needed a rope. He searched among the trees in a half-crazed frenzy. At last he saw a slim coil of hem, lying on the ground, probably left behind by a workman.

He—His Judge

He climbed the nearest tree. Up—up, nearly to the top. Hastily he fitted the rope around an outer limb, looping the other end around his neck. Now the final step—and death would claim him. Death—and the Master! New thoughts spring up. The Master said over and over that He was the Lord of life and death. He—He would be his Judge.

His legs were weak, shaking. He must do it. He must go ahead with it. He lifted one foot off the bough—then the other. He was falling—falling earthward. He opened his mouth to speak, but the sickening snap of the rope refused to let his lips have their final say.

THE MISSIONARY FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION

The Sisters conduct Academies, elementary schools, orphanages and Catechetical Centers. Their activities have spread over four continents. Young ladies who desire to dedicate their lives to God in this vast campaign for souls are invited to write to MOTHER SUPERIOR Immaculate Conception Convent, 20 Manet Road, Chestnut Hill, Mass.

The creaking branch spell out his requiem—then stillness enveloped the Garden once more.

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Young men, desirous of dedicating their lives to the service of God and their fellow men in the missionary priesthood, are cordially invited to prepare themselves for that sublime vocation under the banner of Our Lady and St. Anne. For further information write to: VERY REV. FR. RECTOR, St. Bernard's Seminary, Brighton, Mich.

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of the Divine Heart of Jesus welcome candidates who wish to consecrate themselves to the Divine Heart of Jesus for their own satisfaction and the salvation of souls. Apply to Reverend Mother Provincial, Provincial Superior, 2214 Kavanaugh Place, Wauwatosa 13, Wis.

ONE LIFE TO LIVE

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If you are thinking of entering a Religious Community whose services are devoted to teaching and nursing, Write to MOTHER SUPERIOR St. Joseph Convent TIPTON, INDIANA

Catholic Publications In Use At St. James, Grand Forks, N. D.



Academy of St. James Freshmen read with unrestrained enthusiasm the article on "Designs for Social Living" by Father Hugh Calkins, O.S.M., in the February issue of Today. Acting upon the suggestions in the article, the freshmen and sophomore religion classes presented a gala Valentine party on the evening of February 14.

Today is only one of the stimulating Catholic magazines and newspapers studied by the students at the Academy. Among others are Altar and Home, America, Catholic Action, Catholic Digest, Catholic Worker, Catholic World, Commonweal, Extension, Integrity, Messenger of the Sacred Heart, Our Sunday Visitor, Queen's Work and the Saint Anthony Messenger.

Junior Sponsored Workday Adds \$600 To 'Signet' Funds

MARJORIE COLLETTE

THE city of Grand Forks was scrubbed and polished from Sorlie Memorial Bridge to Municipal Ball Park and a safe future for The Signet, Academy of St. James yearbook, was insured in one project, November 17.

A Jimmie Workday officially proclaimed by Principal Sister Marie Gertrude served as a medium for raising \$600 to stabilize year book funds and provided a variety of services to the community. Car-washing, gift-wrapping, delivery service and baby sitting, high-lighted Jimmie efforts to keep alive the project begun by last year's Junior class.

After considerable lobbying by high-pressure groups, composed

primarily of Juniors and Seniors, permission was granted to a Junior committee to complete plans of an all-school workday, the proceeds going to initiate an "Annual Drive."

Wages ranged from 25 cents an hour to \$100 a day. The latter sum was returned by Phyllis Du-fault and Marilyn Haugen, who received \$50 each for secretarial work done for the Very Rev. William McNamee, pastor of St. Michael's Parish.

Committee heads gleefully counted returns, marveled at the success of their "baby," and simultaneously made plans for a subscription drive as the next step in financing The Signet.

Congratulations To The Holy Father!

- On the tenth anniversary of his election as Pope, March 2
 - On the fiftieth anniversary of his ordination to the priesthood, April 2
 - On his thirteen great encyclicals
 - On his canonization of the first citizen of the United States, Saint Frances Xavier Cabrini
 - On his distribution of charity to the victims of World War II
 - On his spiritual leadership to millions throughout the world
 - On his protection of persecuted minorities
 - On the justice of his peace program
 - On his courageous stand against the onslaught of Communism
- With the Church let us pray that:
- "both by words and example he may profit those over whom he is set, and together with the flock committed to his care attain to eternal life."

To the Holy Father on the fiftieth anniversary of his ordination to the priesthood, yesterday, April 2, we dedicate this page.

Debaters To Compete In Two Tournaments

RICHARD BRUNNING

HAVING already competed in one practice debate and one debate tournament, members of the St. James debating squad are once again putting their filing boxes in order in preparation for coming tournaments and practice debates.

The squad's experience thus far consists of various debates at school, a non-decision debate at Fargo, North Dakota, and the Fifth Annual Tri-State Debate at Concordia College, Moorhead, Minnesota.

In the latter part of April, the debaters will take part in the Jamestown College Invitational Debate Tournament in which St. James placed second last year.

In May they will wind up their activities at the University of North Dakota during the annual high school contest.

Students To Elect City-Wide Officers

POLITICS takes the spotlight April 4 when Grand Forks student candidates vie for the coveted city offices to be held Student Government Day, April 18.

Students at Central high school and the Academy of St. James will choose candidates to represent their school in the all-city election of April 4.

The elected officials will undertake their duties of mayor, city manager, and department heads on Monday, April 18.

The purpose of Student Government Day is to acquaint young people with the procedure of political elections and show them how city government works.

This page of "Our Sunday Visitor" is prepared by the Staff of "Stella Matutina" edited by Marjorie Collette.

Prayer To St. Joseph

MARJORIE COLLETTE

You taught Him to walk—to walk the sun-bathed roads of Galilee; to walk with you and never be afraid.

Teach me, dear Saint, to walk the road His will has destined for me, to make His will my light, to make His life my creed To walk with Him and never be afraid.

You taught Him of the world—the lovely magic world He made for you and me; showed Him the tiny star-flames flickering in the windows of the night heavens. Show me, dear Saint, the holy flame of love for me that burns within His Sacred Heart eternally.

You taught Him to carve in your workshop—helped His tiny hands to fashion things from wood. Teach me, dear Saint, to carve a rugged cross; to fashion of my life a Calvary. Help me lift my hands in silent prayer to the Boy you taught and loved in Nazareth.

68 Craftsmen Keep 'Cubbyhole' Buzzing

PATRICIA DEMPSEY

Cubby-hole might be the word to describe the little room on the third floor of A.S.J. but out of that room cavalcades an avalanche of completed boxes, crucifixes, salt and pepper shakers, trays, plaques, frames, Biblical quotations in water colors, and molds from liquid rubber, all created by hand. Intricate designs cover the once shapeless wood, now a masterpiece of handwork. The room itself, stuffed to the gun-gholes, jumps to keep in step with the 68 craftsmen, for it is never empty from 8:00 a. m. to 6:00 p. m.

The work produced in the past is truly amazing but the plans for the future are even more so. The schedule includes relief and round carving, much bigger boxes, corner shelves, textile stenciling, and the making of Dresden China.

Sister St. Lawrence, instructor, would like to have an exhibit, but she says that articles are whisked home by their producers before she can say "Jack Robinson," much less corral them for a display!

Distinguished

'Stella Matutina' Gets High Rating From Catholic Press Association

St. Michael's Opens Bi-Weekly Canteen

RICHARD BRUNNING

RECOGNIZING the need of the Catholic youth of Grand Forks for entertainment, members of St. Michael's Columbian Squires and Immaculate Conception Sodality recently organized efforts to start a Catholic Youth Canteen. The idea was first given consideration by the Squires who took the matter to Father William McNamee, St. Michael's pastor, and obtained his permission to go ahead. The canteen, taking place on alternate Sunday evenings from 7:30 to 11:00, affords a place for dancing, card playing, and ping pong.

The canteen is governed by a board which consists of five members from the Squires and five members from the Sodality. The Squires are Richard Brunning, James Dawson, John Rielly, John Von Rueden, and Larry Whalen. Sodality members are Marjorie Collette, Colleen Cook, Phyllis Gillespie, Phyllis Matton, and Barbara Murray.

Six adult members of the parish, Mr. and Mrs. T. H. Allegranza, Mr. and Mrs. Rodell Harvey, and Mr. and Mrs. A. N. Villandre together with the parish priests give a guiding hand to the work of the young people.

Stella Matutina has been named a "Newspaper of Distinction" by the Catholic School Press Association of the Marquette university school of journalism, according to the December issue of the Catholic School Editor.

In competition with hundreds of newspapers throughout the United States, the publication is one of four major Catholic co-educational school papers in the country receiving the honors. The others are Cathedral high school, St. Cloud, Minn.; St. Catherine's high school, Racine, Wis., an old Central Catholic high school, Fort Wayne, Ind.

Two major universities and colleges received the honor, four colleges for women, three colleges for men, one high school for boys, and seven high schools for girls.

Stella Matutina also made All-Catholic and All-American honors for 1948, and was awarded the Matrix Plaque and the Grand Forks Herald trophy by the Northern Interscholastic Press Association last May.

Retreat Conducted

THE Reverend Charles Mallon, eleven years a Redemptorist, conducted the annual weekly retreat at the Academy of St. James, March 28-April 1. He arrived from Pine City, Minnesota, Sunday, March 27, to celebrate the opening Mass at nine o'clock Monday morning. Throughout his conferences he carried the theme "Striving after Better Appreciation of Religion through a Logical Explanation."

Squires Emphasize Religion, Education, Civics And Sociability

JOHN RIELLY

CARRYING out a Catholic Youth Program emphasizing educational, civic, religious, and social leadership, the Pope Pius XI Circle 275 of the Columbian Squires has won acclaim as the outstanding youth organization at St. James Academy.

The 48 Squire members, 44 from St. James, are led by Chief Squire John Nepper, assisted by John Rielly, notary; James Dawson, deputy chief squire; Larry Whalen, bursar, and Jack Von Rueden, marshal.

Heading the adult advisory council is the Father Prior, the Rev. Patrick Duffy, and Chief Counselor Thor Allegranza.

Climaxing a full calendar of events in December was the achieving of fourth place in the International Best Circle Contest, which includes over two-hundred circles in the United States and Canada.

Red Letter projects in December were the financing and distributing of Christmas baskets for the needy; the starting of a Squire hockey team, several religious quizzes, and several prominent speakers on citizenship, religion and sports.

Highlighting the mid-winter Squire accomplishments, was the annexing of fourth place in the state high school hockey tournament and the placing of three Squires, George Deraney, Bob McNamee and Don Gooselaw on the all-state team.

Major projects on the recent schedule included a Father-Son Banquet with the Knights of Columbus officers as guests, a ping-pong tournament, a mock trial, a Catholic Youth canteen which held every other Sunday, and a Vocational Guidance series to assist the Squires in choosing their life work. This guidance program is being conducted over a two-month period by Mr. Allegranza, head of the Veterans Guidance Bureau at the University of North Dakota, and Bernard H. Grove, state supervisor of Vocational Guidance, to acquaint the Squires with the conditions and qualifications paralleling their specific vocational interests.

Forthcoming activities of special interest on the Squire schedule in the all-school Squire spring formal next month, and the North Dakota state convention of the Columbian Squires May 3-4.

St. Mary's Sodality Has Active Year

ELAINE VON RUEDEN

ST. MARY'S Sodality under the guidance of Father Francis A. Grow carries a full program of parish and missionary work. At Christmas time food baskets were filled and distributed among poor families in the parish. A teen-age hob nob profited \$30 which was sent to CARE.

Participation in the choir is an important activity of the Sodality. This year Prefect Nan Kelly presented Msgr. M. J. Fletcher with a \$100 check as the Sodality's contribution to the Parish.

The main social event is the Spring Formal which takes place in May.

Seniors To Present Play May 8

MARY RIELLY

"THE Rich Full Life," is the title of this year's traditional Senior Class play to be presented May 8, in Central High School auditorium, under the direction of Marvin Bronken of the faculty.

Try-outs the first of March resulted in the assignment of the following roles: Cynthia, Janet Burckhardt; Lou Fenwick, Marjorie Collette; Mother Fenwick, Barbara Murray; Fredonia, Lyla Normand;

Carrie, Nan Kelly; Lawrence Fenwick, John Nepper, Ricky Latham, James Ferry; Fred, Robert Von Rueden, and Miss McQuillen, Catherine Benson.

Understudies are Mary Ann Rielly, Mary Rielly, Joan Sauer, Patricia Fahey, Bette Peterson, Richard Mayer, Gayle Roberts, Jack McDonald, Radio voices, Jerry Haley, John Drees, James Hogan, Mary Ellen Arnold and Donna Ensch.

Little Lessons In Liturgy

How To Dress For Church

REV. JOHN SINNOT MARTIN

THE business of getting dressed for church is usually a time of turmoil in the home. Things that can be readily found any weekday disappear on Sunday as if by diabolical magic. It is a scientific fact that shoestrings break oftener on Sunday mornings than at any other time. Collar-buttons, hatpins, scarves, overshoes and children's clothing of all kinds secrete themselves just before Mass time, only to reappear in their accustomed places on Monday mornings.

Even when there is a place for everything and everything is, miraculously, in its place, there is still the question of proper selection for church wear. Once, everyone had a Sunday suit or a Sunday dress. Not that this was exclusively designed for the Lord's Day, but people had little leisure and less opportunity to go places except for the Sabbath and the essential duty of keeping it holy by going to church. The Sunday suit went out as the auto and the movies came in. The special outfit came out less as people went out more.

There is, however, such a thing as propriety in what you wear to church. Some shops offer "clothes for every occasion." But the rule for church is not a hard and fast one. For the most part, any decent costume you wear in public is all right for public worship. The emphasis is rather on what not to wear. Men are expected to remove their hats; women to cover their heads. But quite recently there have been instances of slovenly or unbecoming apparel for which there can be little if any excuse.

Worst offenders seem to be the young, the teen-agers, the high-school crowd. It is entirely acceptable for working men to attend Mass in work-clothes when they must stop at church on the way to or from work. Nurses, beauticians and others who wear uniforms must often, with little time to spare, wear them to church on holidays to hear Mass. Very poor people, though they can always be neat, may not appear too spic and span, and no one can criticize them. But young people in dungarees, loafers, shorts, slacks, sweaters, jodhpurs display little taste and even a degree of disrespect when they won't bother to change into togs more suitable for divine worship. They do no credit to themselves, their families, their schools, their parishes.

Keep Your Hats On, Girls!

Only very young men—from four to seven—forget to remove their hats when entering church. Women of both ages—under and over 21—forget to wear 'em. Often it is hard to tell whether they have hats or not, so minute are many of the modern models. A black berrie on a brunette is practically invisible. And a few priests are going to do a Dick Tracy trying to see that all fair coiffures are canonically covered. The whole attitude has changed much since St. Paul promulgated the law about feminine

headdress in church. And it is better to have people come, regardless of how, than not to have them come at all.

Many girls and women carry a scarf with which to cover their hair at church, and this is probably the nearest we get to what St. Paul demanded. But many depend on balancing a paper or linen kerchief on their heads as a kind of legalistic compliance with custom. Since these, even with the help of bobby pins, are off more than on, they are hardly worth the bother they cause both wearer and spectator. Many girls and young women wear hats only for formal occasions. To insist on covered heads in church at all times would do away with passing visits to the Blessed Sacrament and opportunities for Confession and attendance at devotions.

When and where the weather is warm, younger men appear in sport slacks, with shirts usually half-open, and coatless. Even T-shirts show up for Sunday Mass. This makes it difficult to give the wearers a high rating for respect, reverence, realization. The impression of thoughtlessness and carelessness remains even when they approach the Communion rail. Informality has its place and heat its urgency; but both might be tempered by a sense of decency, an instinct for what is suitable garb in God's house.

Hats And Veils

Hats, especially with veils, are a problem at the Altar rail. When the brim is large, it is sometimes impossible, always difficult, to see the tongue on which the Host must be placed. Lifting the head would help. Women forget about their veils and the priest must remind them, unless some precocious server just picks the veil out of the way.

Both St. Blase and Ash Wednesday accentuate the problem. The former is not so bad, since the candles for blessing throats are no longer lighted. Formerly, headgear was so inflammable that many a priest must have been tempted to have the sexton stand by, or follow along, with a fire-extinguisher. The Ash Wednesday trouble is that foreheads are often hidden or actually covered; either you can't see anyplace to put the ashes, or you can't put them anyplace you can see.

With men, the difficulty is different. Here the sartorial offers no obstacle; but the tonsorial does. An exceptionally low widow's peak or a distinct lack of timberline has each its liturgical dilemma. With the former, it's a matter of going right or left for the imposition of ashes. With the latter, only the most diplomatic of clericals will be able to choose a spot that indicates a high forehead without suggesting some regression of hirsute adornment.

What They Say About Priests

If cats make your flesh creep, if you want to know what they say about priests, if you've wondered why cowboys sing, the April Catholic Digest has the answers. You'll find out, too, that sex and six are first cousins, that baseball's greatest umpire is going strong at 75 and that profanity just isn't what it used to be. You'll also get a few more peaks behind the Iron Curtain (there's a civil war in Russia today), and a first hand report of Cardinal Mindszenty's trial. And you may be surprised to learn that an Air Force pilot has been "bombing" Berlin kids—with candy!

Subscribe to the Catholic Digest now and start off reading the April issue. After that, you'll find yourself waiting for the Digest each month.

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Lipstick On The Crucifix

Make-up is not clothes, but it's close. Excessive use is not in good taste for church functions. Here, pastels are preferable to way-paints. Perhaps the most annoying instance of this kind is in the lipstick left on the crucifix at Adoration of the Cross on Good Friday. Remembering the Precious Blood of that day's atonement, it might be left aside that one Friday in the year. But if this were even suggested, some producer would up with a special black for the occasion, and some femmes' of fashion would be sure to wear it.

Indecent means what is "non decens," not becoming. Decency means what is proper and fitting for the time, the place, the occasion, and other circumstances; good sense and good taste in dress and

decoration. Place has its influence. In Paris, people at Easter, go early to Mass, wearing their usual apparel, and usually receive Communion. After breakfast, they don their Pascal finery, and parade to church for the Missa Solemnis. In some countries, for the same feast, men wear the uniform of their noble or military rank and the women evening gowns with their finest jewels and tiaras. When in Child's, do as the children do. In America we are all commoners, and all we need to do is use our common sense.

A New Report On Theresa Neumann

Theresa Neumann of Konnersreuth, living Bavarian mystic, is doing her part as a victim soul, to love Christ and suffer with Him, for the salvation of souls. If you are interested in a brief sketch of her life and of the extraordinary phenomena surrounding it, you may wish to read Reverend E. J. Burrus' story in pamphlet form, titled "A Mystic of Our Time." (Our Sunday Visitor Press—20c).

"How old are you, Ann?"
"Well, my father gives me a dollar every birthday, and I have

seventeen dollars!"
"How much does he owe you?"

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In honor of Our Sorrowful Mother

As your preparation for Easter



Novena Begins on the Feast of the Seven Dolors, April 8th

And Ends on Holy Saturday, April 16th

At the Shrine of Our Lady of the Snows

WE ALL hope for and look forward to an eternity of happiness and bliss in Heaven.

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wave of honor and devotion has even greater power.

This occasion of this SOLEMN NOVENA in honor of Our Sorrowful Mother and in preparation for Easter is a time when our prayers and petitions will surely be heard.

Honor Our Sorrowful Mother at the Shrine of Our Lady of the Snows. Take this last Holy Week opportunity to make a good preparation for Easter. Make ready for the great reception of Our Saviour on Easter when the words, "He is risen!" carry the joyous news around the world.



Send your Petitions today—use this handy blank

I wish to participate in the Solemn Novena at the Shrine of Our Lady of the Snows, starting April 8th, the Feast of the Seven Dolors, and ending April 16th, Holy Saturday. My petitions are:

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SPORTSCASTING

Jim Costin

A GREAT big bow in the direction of "little" Regis College of Denver, Colo., whose basketball team, after winning 27 out of 29 in regular season play, then went into the N.A.I.B. (National Association of Intercollegiate Basketball) tournament at Kansas City and went all the way to the final game before losing the championship to the powerful Hamline College team of St. Paul, Minn. The selection of Regis to represent the Colorado district was made by John Reid, athletic director of Colorado College and chairman of the district N.A.I.B. selection committee.

'Dons' Did It

Three other Catholic school teams were making headlines at practically the same time, although one of them undoubtedly didn't care for the sort of headlines that came its way. This occurred in the annual National Invitational tournament held in Madison Square Garden. In the

past, only eight teams have been asked to compete, but, at the last minute this year, the sponsors of the tournament decided to invite four others and make it a 12-team competition. Two of the "added" attractions were Loyola University of Chicago and San Francisco University, while one of the regulars was St. Louis University. Kentucky, St. Louis, Utah, and Western Kentucky had been seeded in that order and, if everything had gone according to Hoyle, Kentucky and St. Louis would have met in the final game for the championship, just as they did in the final game of the Sugar Bowl tournament during the holidays when St. Louis handed Kentucky its only defeat of the regular season, 42-40.

When the 12-team tournament opened in Madison Square Garden there was no sign or indication that a tornado was about to sweep in from the middle west and far west, leaving in its wake the most devastating series of upsets in the history of big-time intercollegiate basketball. Loyola was paired against Kentucky, universally rated the best college team in the country, if not the best college team of all time. The Wildcats had won 29 out of 30, losing only to St. Louis U., as mentioned. Loyola had a fine record, too, but had lost five games and, anyhow, it didn't seem to belong on the same floor with Kentucky. Neither did any other college team in the country bar one or two notable exceptions, such as St. Louis. But the Loyola boys, coached by Jack Haggerty, evidently don't pay any attention to the adverse notices they receive prior to a game, so they went to work on the "invincible" Wildcats and when the smoke of the battle had cleared away, Loyola had vanquished the Kentuckians, 67-56, in the first of four of the most fantastic basketball games ever played between major college opponents. Then came an upset as incredible

as the Kentucky disaster. Bowling Green which, like Loyola, had come into the tournament on a rain check when it was suddenly decided to expand the field to 12 teams, had disbanded for the season the week before the tournament, but school officials got the players together, told them of the invitation to go to New York for the tournament in Madison Square Garden, and put it up to the players. They decided that the trip should be made and they immediately went back into training, jumping a train for New York a few days later, and then had nothing else to do but tackle St. Louis in a first round game.

Well, the "impossible" happened again. Bowling Green more than matched the Billikens' powerful offense and when the game had ended the Ohioans wound up on the long end of an 80-74 score. Two games in the tournament had been played and the two teams that had universally been conceded to be the finalists were already among the also-rans. It just simply couldn't happen, but there it was, spread out before the gaze of more than 12,000 bewildered spectators in New York's vast sports arena.

But there was still more to come, to make the whole thing utterly fantastic. The other two teams, besides Loyola and Bowling Green, which had been invited as an afterthought to broaden the field of entrants to 12, were San Francisco University and Bradley University of Peoria, Ill. Now, these two teams had fine season's records, but they didn't appear to have the stuff before the tournament to withstand the onslaughts of such top-seeded fives as Utah and Western Kentucky, not to mention Kentucky and St. Louis. Well, you know what happened. Bradley trounced Western Kentucky, seeded No. 4, by 95-86 in the highest scoring game ever played in Madison Square Garden, while San Francisco, which came the closest to performing according to the book, was losing, 63-62, to Utah, seeded No. 3, with only a few seconds to play when Frank Kuzara let go a one-hander from about 30 feet out and the ball went squaring through the basket without touching the backboard or rims, giving San Francisco a 64-63 victory that was as unexpected as it was thrilling.

It isn't very often that a top-flight seeded team in any sort of competition is eliminated in the first round of a tournament, but when the four first seeded teams don't get beyond the first round it is a sports story to tax the imagination and credulity of all fans. Then the Dons did it—48-47 over Loyola.

Villanova Stars

Catholic teams and athletics also figured in some other remarkable achievements at about the same time. George Guida, Villanova quarter-miler, and Paul Arizin, center on the Wildcats' basketball team, set records the same evening. Guida won the Burmeister 500 at Madison Square Garden in the world record time of :56.9 seconds, while, nearby, in a basketball game against a service team, Arizin ran up 85 points on 35 field goals and 15 free throws. Obviously, Arizin's opposition was practically nil, but 85 points is still 85 points and requires a fellow to be hotter than a fire cracker to be able to score better than at the rate of two points a minute. Strangely enough, Jim Kelly writes, Arizin did not possess enough ability to make the team in Philadelphia's La Salle High School. He then entered Villanova and thought so little of his basketball playing ability that he did not even go out for the freshmen team, though he had done well in parish league competition to rate some attention. However, in his sophomore year at Villanova—he is now a junior—they induced him to report for the varsity—and you know the rest.

Ask For Proof

On an average of six or eight times a month, year in and year out, I get letters from disturbed readers of this department, to this general effect:

"I know it isn't true, but a fellow who works in our office says that Notre Dame's football players are not required to attend classes if they don't want to; that Notre Dame has no scholastic requirements comparable to other schools, and that

Notre Dame holds football practice all afternoon during the football season. I don't believe anything of the kind, but I don't have any evidence to refute him, so will you please write me all the details so I can answer him?"

There are variations of that letter—including the one where it is contended that Catholic priests are "under orders" to send all their good high school players to Notre Dame. Notre Dame would have to play a dozen or more schedules each fall if it received all the good Catholic prep material from throughout the country, while such teams as Michigan and Northwestern, to name only two with which I am very familiar, would wind up in the Western Conference cellar, or near it, without the Catholic players that have greatly bolstered their teams in the past few years.

However, the point is that I just simply am not going to take the time to answer such silly letters. Tell your friends who make such charges against Notre Dame's football teams and players to offer their proof. After all, they're making the charges and it's up to them to offer the proof, or some worthwhile evidence to substantiate what they say. That would give me something tangible and concrete to work on. But you won't get any of them to come up with any more proof than the usual, "I heard," or "They say," and so on. Tell 'em to be specific, or keep quiet. If they're specific, let me know, and we'll have some fun.

Thinking With God

FRANCIS P. LEBUFFE, S.J.

Give praise, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. For the Lord hath taken away thy judgment; he hath turned away thy enemies. Sophonias 3:14, 15.

Give praise, O daughter of Zion; shout, O Israel—

thus the prophet Sophonias told the Jews to rejoice because their captivity in Babylon was ended . . .

thus, at this holy Eastertide, God would have us, the new Israel, rejoice and give praise . . .

Rejoice with all thy heart, O daughter of Jerusalem—

they were to rejoice because their physical bondage was over . . .

we are to rejoice because we are freed from the bondage of sin . . .

The Lord hath taken away thy judgment—

the penances of Lent have shown and brought true sorrow for sin . . .

and so God's judgment against us has been taken away . . .

the prayers and hours of holy thinking have deepened within in the love of God and so have won His forgiveness . . .

He hath turned away thy enemies—

our enemies from outside because we now see more clearly how they tempt us to sin . . .

our unruly passions within us—

because our bodies have been chastened by the forty days of prayer and fasting . . .

because our minds see more definitely how wrong it is to yield to them . . .

because our wills are made stronger to hold them in check . . .

Give praise . . . be glad . . . rejoice with all thy heart—

Joy and happiness, praise and gladness must be our Easter mood . . .

for Christ has conquered sin—

my sin . . .

and Christ has vanquished death—

—my death . . .

so since "this is the day which the Lord hath made, let us be glad and rejoice therein" (Gradual of Easter Sunday) . . .

Dear Lord Jesus, I thank You for rising from the dead. By it

You have conquered sin and death for me and given me not merely hope but full confidence that I shall be happy with You for all eternity. I hope I have prepared well for this Easter, but whether I did or not, I'll rejoice and be glad for my hope lies in Your mercy, not in my worthiness.

Father Conroy

Continued from page 5

Many people today have to be promised the chance of winning a new car or sum of cash before they will give. Not here. There people can't do a thing for you, at least in a material way. If you help them, it means putting yourself out, maybe even to the point of sacrifice. But if they cannot reward you, Christ will. He says you are "doing it for Me."

The little fellow who held up the basketball game probably doesn't even remember it now. But the elderly lady whom he helped does. So does the Divine Master. For you see, while he held up the game he was walking with Christ Himself. Maybe these people are important after-all.

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Single man or widower, as painter and occasional carpentry work for country near Chicago. Must be honest, reliable and diligent. Good wages, room and board, laundry, mending. Permanent job for right party. Box 8, Our Sunday Visitor, Huntington, Indiana.

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Extra money for yourself. Solidity of organization showing. Delightful. Delightful card assortments. Extensive line. Wrappings; gift stationery; other specialties. Act promptly for samples on request. Robinson Cards, Dept. 402, Clinton, Mo.

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—MISCELLANEOUS—

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What is "Victory-Noll"?
It is the motherhouse of the Missionary Sisters of Our Lady of Victory, located only one mile west of Huntington, Indiana, where Our Sunday Visitor is published.

What is its purpose?
To prepare young women for the special Sisterhood which works in the Home Missions and in places where Sisters are badly needed in the United States for the instruction of children, who have not the advantages of a Catholic school, and of adults, who also lack that opportunity.

Where is their field of work?
It is not limited to any area, although most of the Sisters are working in California, Nevada, New Mexico, Colorado, Utah, and Texas—where the climate is delightful and invigorating most of the year. They are also in the midwest and some of them in the east.

What preparation do they receive at Victory-Noll?
They go through the regular requirements of Canon Law for the spiritual formation of religious—a Postulancy lasting nine months, and a Novitiate lasting two years. During most of this time they receive a thorough course of religious instruction, and a course in social service work, practical nursing, and several college subjects.

Write for illustrated literature and complete information, to
MOTHER CATHERINE
Victory-Noll Huntington, Indiana
SUPERIOR GENERAL

Therese Neumann And Sister Lucia Witnesses For Christ And Mary

REV. JOHN C. MCCARTHY

KONNERSREUTH in the Firs mountains of Bavaria and Fatima in the Serra d'Aire of Portugal are now of world-wide fame. The name of Therese Neumann belongs to the German village and echoes as far beyond it as that of Lucy, the principal in the apparitions of Fatima.

They are the contemporaries of a dual mission in their respective vocations. Our Lady's choice of Lucy preceded only a year the series of afflictions that befell Therese before she became a stigmatist in 1926. And those years of Therese's prolonged illness were passed by Lucy in the trials of the process, which recognized the supernatural in the visions and approved the devotion to our Lady of Fatima.

Lucy learned her mission from the words of our Lady. "Jesus

wished to use you in making me known and loved," she told her. And "He wishes to spread in the world devotion to my Immaculate Heart. I shall never abandon you."

Therese Neumann is long since sure that her vocation is not to become a missionary nun, as she had intended in earlier years. An ardent love of the Cross has consecrated her, in the quiet family home, a victim of atonement for others.

When Lucy left Fatima in 1921 she entered an orphanage. In 1925 she joined the Convent of the Sisters of St. Dorothy and was professed in 1928 as Sister Lucy of the Dolours. With papal permission she lately transferred to our Lady's oldest Order of the Carmelites, and is now known as Sister Lucia de Jesus.

Sign Of Kinship

That all may be led to the Saviour is the burden of Therese's immolation for the love of Christ. She repeats that if it were possible, she would gladly accept sufferings in heaven in order to bring more souls to God. And she di-

vides mankind into two groups: those who love the Saviour, and those who love Him not!

Is there not also a sign of kinship in the missions of the mystic of Konnersreuth and the seer of the revelations of Fatima? Between Therese's love and suffering for the Saviour, and Sister Lucia's promoting devotion for her, whose love for Jesus made here our Sorrowful Mother?

Who more than Mary has so bitterly felt the injuries inflicted by the sins of men against her divine Son? The devotion of preparation to Mary then is a service of grateful remembrance of her part in the work of redemption and reclamation.

Thus as St. Francis, the first stigmatist, and St. Dominic, spreading the Rosary devotion, were the chosen instruments of Providence, these two humble women are to our times. As St. Francis won so many souls to the love of Jesus Crucified, Therese has drawn many to the Saviour's love and grace.

And as St. Dominic renewed the Christian spirit against threatening errors, Sister Lucia, as the simple servant of the Lady of the Rosary, humbly contributes to that same renewal in our times.

In what has been called the voice of the beautiful light, Therese has heard the words of eternal Truth saying: "The whole world must know, that there is a higher Being in whom all must believe; whom all must adore; whom we must love, and in whom we must place our trust."

Sister Lucia's oblation is that of one ever mindful of our Lady's words. Knowing from these, that Jesus has desired to exalt His Blessed Mother's honor for the salvation of souls, she is the obedient Sister Lucia de Jesus. And belonging to the Carmelite family we may be sure she desires to have all wearing our Lady's livery, the Scapular of Carmel for the graces of her protection.

All the spiritual good and blessing in the world comes from the Cross of Calvary. From the example of Therese's voluntary union with Christ in her mystic passion the immeasurable value of uniting all sufferings with His own is taught. "For the Saviour is so good," she says, "that He thus helps many with His grace and blessings."

So also through Sister Lucia's example we are taught to unite our prayers and sacrifices with the powerful intercession of our Lady. For she who became the spiritual Mother of Christ's mystical body, by her communion of pain and sorrow, seeks the greater cooperation of the faithful in her mediation with the Saviour of the World.

(Note: Our Sunday Visitor has just published a new pamphlet about Therese Neumann. It is called "A Mystic of Our Time," and sells at 20c per copy. Editor.)

Right Or Wrong

Continued from page 2

ticians who declared that certain of the sects have been very active in promoting measures or a political candidate.

(3) Not only do Catholic Bishops not tell the people what to do outside the observance of their religious duties and the moral law, but no Catholic would feel obligated to pay any attention to his Bishop or even to the Pope if what he directed him to do had no relation to religion or morality.

(4) If the Catholic Bishops are not in politics then evidently they do not "swing legislation." If Mr. Lamb took into account that Catholics are an urban people, constituting from one-third to two-thirds of the entire population in the fifty largest cities in the United States; that they comprise nearly one-half the entire population of some States, he would have the answer to that silly charge. In other words, they would be powerful enough in those cities and states, if they pulled together, to get the legislation they wanted. But they do not even pull together in voting for a Catholic candidate. Few of these cities and states have Catholic mayors or governors.

We fear that Dr. Lamb, realizing that the members of many other religions do pull together, at election time, assumes that Catholics do the same thing. In the last election Catholics in large number, voted for the governor of this State of Indiana, who is a Lutheran. If he had been a Catholic, would Lutherans have voted for him?

(5) Equally ridiculous is the

charge that "Catholics control the press." Certainly the press would not dare to publish half as much anti-Jewish, or anti-Methodist, or anti-Baptist copy as it does anti-Catholic, if Catholics had control of it.

It was charged some years ago that the Catholics controlled the Associated Press, whereupon we wrote to Melville E. Stone, the General Manager, to ascertain how many Catholics there were on the Board of Directors, and we received the answer that among fifteen Directors not one was a Catholic. Mr. Stone himself was the son of a Methodist minister. The then President of the Associated Press, Frank B. Noyes, editor of the Washington Star, was a Protestant.

It is precisely because Catholics seem to be indifferent about attacks on their Church that the editors of the country's dailies will tell you that they receive very few denunciations from Catholic readers when the Church is unfairly attacked.

As to the building of hospitals, not only are the Sisters of the Catholic Church, who operate Catholic hospitals, not eager to expand, but some of them would gladly dispose of hospitals of which they now have charge. They could have five hundred hospitals tomorrow if they wanted them and had the personnel with which to take care of them. It is the local community which wants the Sisters ten times more than the Sisters want to come to found a hospital in the local community.

After enumerating those charges, B. F. Lamb called upon his hearers to do something about this Catholic advance and declared, "We must put men and money where it counts."

We can only feel pity for the many non-Catholic clergymen who have "fallen" for the charges being made against the Catholic Church by the enemies of Chris-

tianity. It is their clever way of eliciting the interest of Protestant organizations. But we fear that the time is not far off when the ministers will deeply regret that they were inveigled into an anti-Christian scheme.

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Near East Missions

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Our Refugees

From Arab, Jewish and Christian sources, there rises an ever increasing appeal for the Homeless Refugees of Palestine. Our Near East Bishops, Priests and Sisters paint a shocking picture of sickening children, emaciated nursing mothers, men laden down with bedding and household utensils—wandering homeless and helpless. While others talk, we must act! We beg YOU—DO SOMETHING . . . Send us ten dollars for a Food Package, or a gift, five, fifty or a hundred dollars for the Cardinal's Refugee Fund for Palestine. No matter how much you send—we will need that AND MORE.

REFUGEE BISHOP RETURNS

Our only resident bishop in the State of Israel — Archbishop George Hakim, is no longer a Refugee Bishop — but has gone back to his diocese. Only 39 years old, he faces the difficult task of rebuilding churches, convents and schools that were destroyed in the recent war. Would you like to build a church or a school—on the very spot where Christ taught the multitudes? Fifteen hundred dollars will keep alive the flame of Catholic Faith in this land that Jesus loved! Will you give it?

REWRITE THIS STORY

An all wise God could find no more striking way to show His love for men than by writing it in His Own Blood—in the story of the Passion. You can rewrite that story by giving a Way of the Cross to Archbishop Malouf of Baalbek, for one of his little churches. The offering for a very special Way of the Cross is fifty dollars.

LA FLAMME

In Beirut, Monsignor McMahon was tremendously impressed by La Flamme, a group of young women—who help teach Catechism in the mountain villages—and in the Refugee Camps. Our BASILIAN CLUB, the dollar-a-month club for schools and teachers helps this apostolic work. "Suffer the little children to come to me." You can answer this appeal by joining the BASILIANS.

PRIESTS DO IT

We have noted again and again that when a priest's mother or father dies, his first thought is for

Gregorian Masses for his loved one. Our priests know that this is our most efficacious means of obtaining release for a suffering soul in Purgatory. The offering is thirty dollars for thirty consecutive Masses. Our Suspense Card enables you to guarantee them for yourself. Write for our leaflet which tells all about the Gregorian Masses.

LAST REMINDER

This is our last reminder before Easter that you may use our Gift Card for Easter remembrance of your loved ones. Send us TODAY the names of those you want remembered—and the offering for each Mass. We send to each person this truly beautiful card—announcing your Easter Gift of Holy Mass.

MY GOLOTHA

"I try to make slowly my Way of the Cross—and hope soon to be on top of my Golgotha." Father Damien wrote those words in his dying days . . . As you make the Stations in these last few days of Lent, won't you think of our lepers struggling up the hill to their Golgotha? And won't you help our DAMIEN FUND—for the lepers?

DISAPPOINTED

We are disappointed that so few answered our appeal for a "Jeep for the Bishop." The Apostolic Delegate of Iran has to travel hundreds of miles of mountain roads. He fetches and carries for priests and sisters—the old and the sick . . . He didn't ask for a big expensive car—only a Jeep! Won't you help us get it for him? Five dollars, ten, anything will help him to do more for God and for the Church.

SEND ALL COMMUNICATIONS TO

Catholic Near East Welfare Association

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Family Life

Catholic Women's Interests

Letters: Books

Mary E. McGill

Now Is The Hour For Repentance

DELAY in dressing the soul in grace, through God's merciful cleansing and loving adornment, is always hazardous. *Now is the hour for repentance.* This instant is the moment for sorrow for sin, for resolution of amendment, for humble pleading: "Oh, my God, forgive me, for I have sinned, oh so many times, and in so many ways." Again, let the soul cry: "Oh, my God, I am sorry for all my sins as you see them for love of you."

Immediately, not at a postponed time, should the will act, should the mind determine to go to confession at the first opportunity, that peace may be brought to the soul, that God's friendship may again warm the heart and protect the spirit from His justice.

It is not how many sins darken your soul that is important this morning. It is how sorry you are for having offended God that counts before the Saviour at this hour. How Jesus loves the sinner who sees his sins, grieves over them, repents, and resolves, with Divine grace, never to sin again!

So do not be afraid to go to Jesus Christ. He is a true Friend. He is a strong Defender. He is a merciful Judge. He does not want to punish you. He came to save, and this only He wishes to do. But you, whoever you are, who feel afraid, who may be tempted to despair, who think your sins are unforgivable, refuse to hear the discouraging voice of your false friend, the devil.

There is no sin God will not forgive if the soul turns to Him and is truly sorry for the evil he has done. Block not God's mercy with unwillingness to accept it, with cold pride, or by that fearful blindness that refuses to see the green light of hope and despairingly clutches at the red flames of hell.

A Chastening Rod

A chastening rod applied to individuals or to nations may become a whip of mercy, driving souls out

of the darkness of sin into the glories of grace.

Such merciful retribution, inflicted to waken people and nations to the King of all kingdoms, to the Ruler eternal of all peoples, and to that King's right to adoration and love, to obedience and loyalty, is a cross that will become a crown, if the cross is recognized, if the cross is welcomed, and if the welcome endures. For nations, in time, have turned from Satan to God; people who once served evil have learned to imitate Christ and have become His most loyal followers.

We are all sinners. Some of us know we are sinners and are sorry for our sins. Some of us repent not alone through fear but out of pure love of God, and such see His goodness in every sorrow that comes to them, in each day that softens their life, in trials, in temptations, and in hardships of whatever kind. Others believe in God; they revere Him; they fear Him and they serve Him because they follow Grace and its light sufficiently to know there is no other way to peace now and to salvation forever.

But there are others—sinners who hold to their sins. Some of these are weak souls; others are strong in malice. It is for all these souls who consciously remain in grave sin that these words are written for my page today. Come back to Our Lord now, all of you unhappy ones. It may surprise some to know that souls who persist in sin often read Our Sunday Visitor. They refuse to reach out to touch Garments of Jesus, but they

have a yearning for Him. They know they are wrong, and that it is not He but they who are to blame for all their misery. Peeping from behind the dark shadows of their sins for a glimpse of Divine Compassion, sharply longing for the faintest touch of His healing radiance, yet holding to their musty foul crusts of sin, they come not out from the marshes of their corruption to kneel at Christ's feet, but often they will pick up words in print and impress these words on their minds while they hold the paper or book to their aching hearts.

What a joy it would be, in Heaven and on earth, if even one such soul were to read these weak words of mine today and ponder them, and then walk in love and trust to the Banquet which Jesus has prepared for the souls who believe in Him, who sorrow for having offended Him, who do their best, though a weak best, to atone for their sins; and who in confidence partake of the Heavenly Food offered for their strength, for their hope, and for their soul's healing.

Things to Read AND DISCUSS

Our Lady Of Knock, by Rev. John F. McShane, 25c, The Brigantine Press, 801 N. West Street, Indianapolis 2, Ind.

FATHER McSHANE has not drawn his abridged story of the apparitions at Knock, in County Mayo, Ireland, from an expanded version of the Blessed Virgin's appearance, not alone, but accompanied by St. Joseph, St. John the Evangelist, and Our Lord in the form of a lamb. He himself went to Knock and made careful investigations. If you knew this good priest, as we do in our family, you would know just how carefully he sought and found. His 32 page brochure, graced by a foreword by the editor of The Register, Rt. Rev. Matthew Smith, is yours practically for the asking; i.e., for 25c.

In this month of special devotions to St. Joseph, the narrative of his holy spouse's earth appearances at Knock, at which time he stood by her visible to witnesses, is particularly appropriate. Father McShane is a gifted narrator. From him you will pleasantly learn the true story concerning Our Lady of Knock.

True Hospitality Must Be Both Sincere, Simple

ACCORDING to one's means and position in life one is accustomed to entertain. But simplicity in hospitality is indicative of sincere living. Cordial welcome warms the heart. Effusiveness becomes an erosion. Good will is washed away by rushing flood waters. Genuine hospitality is roughened by the silt of words on rampage. Ordinarily one doubts the good behind such powers. Yet it is well to remember there are souls so ardent their every word, gesture, and act really reveal the magnanimity of their spirit. It would be a pity to misjudge generous men and women by mistaking happiness bubbles for insincere froth.

Not Expensive

You need very little money for true hospitality. In our home we were taught the family should be well served and highly esteemed daily, even hourly. It was a rule made by our Father that an extra plate should be quickly placed, and that the board laid for the family was adequate for a "surprise" guest. The implication was, give the best you have serenely and willingly. Make the guest welcome. If he or she is sincere, she will like such hospitality. Let your house be his or hers. (For there is an unwritten law in hospitality that no guest shall pry or intrude on privacy, no honorable guest will reveal the secrets of a household inadvertently come upon. Also, such law decrees an honorable guest shall not even desire to

Learn From Him

Christ Knew Need Of Encouragement Lies Deep In The Hearts Of All Persons

POUR oil on troubled waters and their rage will be calmed. Dispense praise on troubled hearts and they will be quickened. Merited commendation has similar effect on discontented. Induced by coldness and unexpressed appreciation that oil has on a tempestuous sea. Understand, I mean earned recognition, not flattery scattered with sinister purpose or through obsequious weakness.

Christ new the art . . . Can we not learn from Him how to apply balm? And the Heart of the God-Man yearns for gratitude, too.

It is a mystery why so many are blind to the need of encouragement. Take the housewife, for an example. She will demand instant obedience and perfect service from her servants, yet all the fine points of their work are too often passed over as mere routine of their job. How simple it would be for her to say: "Jane, when you go through our house you fill it with light and beauty. Everything is so sweet and clean and the furniture arranged with taste."

Or, another time—and often enough too, concerning the cookery: "What a delicious dinner you gave us last evening. Mr. Carpenter was delighted that he had invited Mr. Stone to dine with us. Everything tasted good and the table was so inviting, even the good old soul's rocky veneer chipped. Mr. Stone is really a dear under his enamel and my husband admires his chief."

Again, and opportunely by way of appreciation reward: "Jane, everything is lovely. I don't know what we would do without you."

It really doesn't matter what you say, but pray do say it. Remember you have not paid in full when you hand out agreed monetary compensation. Money is necessary, adequate wages are simple justice, but gratitude is the coin of reward beyond assessment. Appreciation makes the heart sing.

The need of encouragement, of deserved praise, and of expressed appreciation will be found deep in the heart of every employee, from the highest executive to the lowliest server. And this need is sheltered by the forgiving love a husband or wife has for his or her spouse and by the affection children have for parents, and by parents

open a door that has not first been invitingly put ajar by host or hostess).

Some of the most enjoyable hospitalities I have had were in very modest homes. I can recall times I have been welcomed where there was not even a complete bath in the whole house. I remember places where I have been unceremoniously invited into the kitchen to have tea or to share a plain but tasty dinner spread on a table, scrubbed until it shone like white marble and had the satiny touch of richest rosewood or highly polished mahogany. Ah! the welcome . . . Simply marvelous hospitality, sincere and good.

Reciprocity

Nations believe in reciprocity in trade. They encourage reciprocity in good will expressed in gracious ways, after the custom of respective peoples. Individuals too, should develop reciprocal spirit. Hospitality should not be one-sided, but reciprocated, unless, and this unless is important, there is a recognizable reason for neglect to give tangible expression of kindness or even deep friendship for others. Let no false pride close your door in the face of a friend . . . You cannot entertain as she does, therefore you will not entertain at all. If you only knew it, perhaps the type of welcome and hospitality you can give is just precisely the type for which your friend hungers.

A glass of water in the Name of Jesus relieves thirst in a blessed manner. Christ promised to remember such gifts! A simple repast often nourishes not only the body of a man or woman, or child. It may open a starved heart and nourish it to renewed courage and revive in it love for God and man.

similarly. Indeed, the need exists into the innermost thoughts and yearnings of everyone, even of strangers. For one may do a kindness for a stranger, for the sake of the young, and for everyone where the call for mercy is obvious.

Encouragement makes the heart sing. There is an old Spanish proverb most of us would do well to remember. It reads like this:

"A singing heart runs all day long;

But a sad heart tires in a mile."

Is it any wonder there are so many unhappy people when there are so many Scrooges in the spending of the rich and satisfying and engraved in the Mint of Success Appreciation?

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IN THE NEW APRIL ISSUE

THE Family Digest

Priests are "Regular Fellows"

The very warm, personal incidents which give color to this article bear out the growing contention that the men who labor among us as priests are normal human beings. They are different only in that they have answered His call to work here on earth to prove that God's way is the natural, human way of life. You'll like this informal report.

Proof of the Pudding

Parents will thoroughly enjoy this unusual story of one family's "problem child," and how the mother's new psychology looks re-acted on her youngster. Read also what happened when the psychologist-author sees for himself how his pet theories on child raising are disproved by human nature!

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OUR SUNDAY VISITOR Huntington, Indiana

Citizens' Liberties Tottering As High Court Tailors Constitution To Own Views, Dr. O'Neill Writes

American Civil Liberties Union Official Views McCollum Decision As 'Surrender' Of First Amendment Instead Of Defending It

New York.—(NC)—The United States Supreme Court, by substituting its own private philosophies for the clear language of the Constitution, has surrendered the First Amendment instead of defending it.

The American citizen should know then that he is "no longer living under the controllable provisions of constitutional government, but under the uncontrollable opinions of men."

These are the views of Dr. James M. O'Neill of Brooklyn College in a new book, "Religion and Education Under the Constitution," published here by Harper and Brothers.

Professor O'Neill explains in his preface that he has just completed 12 years as a member and four years as chairman of the Committee on Academic Freedom of the American Civil Liberties Union. The book, he declares, is a direct outgrowth of his experience on that committee. It is bound to be one of the most discussed commentaries on the religious liberty question in recent years.

Although he centers his attack on the Supreme Court's rulings in the 1947 Everson bus case and the 1948 McCollum "released-time" religious education case, the author disclaims any intent to debate the merits of bus transportation or other tax aid for parochial school pupils or religion classes in public schools. The issue, for him, is whether the Constitution means what it says or whether it means what nine judges feel is better for the country today.

Referring to the so-called principle of "complete separation of Church and State," he says that if there is such a principle it must have been set down by some group or groups authorized to speak for America. The Supreme Court is not such a group, he maintains.

"It has never been authorized to promulgate new doctrines or policies for the American people," writes Professor O'Neill. "The Court may interpret; they have no right to eliminate or amend any Constitutional provision ratified by the American people. Our Supreme Court is not yet in the position of the Russian Politburo . . .

"If the American people have ever adopted the principle of complete separation of Church and State, we should find the evidence of it in the Federal Constitution, in the acts of Congress, or in the Constitution or laws of the several states. There is no such evidence in existence.

"In its absence, the mere opinion of private individuals or groups that there should be absolute separation of Church and State does not create a 'great American principle.' To say that this principle is accepted by millions of Americans does not prove it to be an American principle to which all loyal Americans owe allegiance. The principles of Catholicism, Protestantism and Judaism are all accepted by millions of Americans, but that does not make them American principles."

The First Amendment phrase, "Congress shall make no law respecting an establishment of religion" is a specific prohibition upon Congress from taking action in regard to a specific subject, according to Professor O'Neill — a "Keep Out" sign. He marshals testimony from Hamilton, Madison and Jefferson to show that it was meant only to insure that the question of "an establishment of religion" for the whole United States by the Congress was a subject which Congress could not touch.

"It neither approved nor disapproved of the established religions then existing in the States," he comments. "The phraseology finally adopted after long discussion accomplished the exact purpose of preventing a national church from taking the place of the dying State churches, and at the same time made possible the support of the Bill of Rights by those who still believed in State-established churches."

In a noteworthy passage, Professor O'Neill throws light on the methods of the organization known as Protestants and Other Ameri-

cans United for Separation of Church and State. At the time this group issued its "Manifesto" pledging a fight to keep the wall high between Church and State, Professor O'Neill wrote to the six signers of the manifesto and asked them whether they would support the Bryson Amendment to the Constitution, which would have prohibited aid to sectarian schools by the national or State governments. This amendment died in the 80th Congress.

Bishop G. Bromley Oxnam, Dr. Charles Clayton Morrison, Dr. Louie D. Newton and Dr. Joseph M. Dawson all answered, "No," according to Professor O'Neill. Another signer, Dr. Edwin McNeill Poterat, answered, "Yes," and the sixth, Dr. John A. Mackay, did not reply.

The significance of this, the author says, is that the separationists "explicitly decline to work for their objectives by the democratic process prescribed by the Constitution for its amendment."

"They may have learned that throughout our history the American people have refused to allow any amendment embodying the core of their doctrine to be put into the Constitution," he continues. "If our history is good evidence, the people of the country will have none of it. The plan is, therefore, to get it by Supreme Court edict without consulting the will of the people."

Professor O'Neill has blistering words for the minority decision by Justice Rutledge in the Everson school bus case and for the Court's decision in the McCollum case. He says that Justice Rutledge, posing as a friend of the American people, sought to put into the Constitution "a doctrine which the responsible representatives of the people have officially, publicly, definitely refused many times to allow in the Constitution."

"With his finger in the dyke, cheered on by Justices Frankfurter, Jackson and Burton, Mr. Jus-

Father Banet Offers First Mass



The Rev. Charles H. Banet, C.P.P.S., son of Mr. and Mrs. Henry Banet, offered his first Solemn High Mass, Sunday, March 27, in St. Paul's Church. Left to right at the foot of the altar are: The Very Rev. Msgr. John F. Nadolny, pastor, serving as assistant priest; Father Banet, celebrant; the Rev. Lawrence Cyr, C.P.P.S., deacon and Frater Paul Banet, brother of the celebrant, subdeacon. The dinner and reception were held in Precious Blood school auditorium following the Mass.—Christie Photo Service.

tice Rutledge held back the tides of Constitutional democracy until in the McCollum case a new wall of separation (architect unknown) was erected between the people of a State and their democratic control of education within their borders.

"The faith of the people of Illinois, of Jefferson and Madison, of the American people for more than a century and a half, that the Constitution preserved such democratic control, has been wiped out by a Supreme Court decree that such control never existed. From now on, for some time at least, the Supreme Court will doubtless decide each case as it sees fit, on the sole basis of the justices' 'zeal' and 'prepossessions' as measurements of what is wise and good for the people of any State in matters of religious and education."

What should be done about this

situation? Professor O'Neill makes several recommendations — "antidotes for chaos." He stresses most an appeal that public criticism and protest be directed against the court. He quotes Mr. Dooley's famed observation that "the Supreme Court follows the election returns," and adds that "there seems to be ground for hope that exposure and protest will be sufficient to move the Supreme Court to put the First Amendment back into the Constitution."

If it is not, then Professor O'Neill suggests that Congress use its authority to curb the Court and thus resolve the controversy stirred up by the Everson and McCollum rulings in a manner favoring "the Constitution, the democratic process, and American history and tradition."

To Dedicate New Organ At LaGrange

LaGrange—A new Baldwin electric organ has been installed in St. Joseph's church, here, and will be blessed at special services Easter Sunday morning at which time Forty Hours devotions will begin for the local parish. The organ was used for the first time March 13.

Funds for the new organ were raised by donations and rummage sales. The small pipe organ used at St. Joseph's will be moved to the new St. Mary's chapel near Big Long Lake.

St. Joseph's and St. Mary's are under the pastorate of the Rev. Gregory Kollros, O.F.M. Conv., of the Franciscan Fathers at Angola. Mrs. H. S. Bir is parish organist.

Monotheism Idea Known To Egypt In 2750 B.C.

French Priest Makes Conclusion Following Find Of Inscriptions

Cairo, Egypt.—(NC)—Following a study of newly discovered inscriptions, the Rev. Dr. Etienne Dricton, a French priest employed by the Egyptian government as director of the Egyptian Museum of Antiquities, has published a conclusion that the idea of monotheism was known to ancient Egypt as early as the Fourth Dynasty, which reigned from 2900 to 2750 B.C.

Hitherto it had been maintained that monotheism first became known in Egypt during the reign of Akhenaton from 1370 to 1352 B.C. It was Akhenaton who established the cult of the solar disk as the one universal divinity, outlawing all polytheistic cults.

Doctor Dricton has examined a number of texts inscribed on tiles, slates and papyri, which form what was called the "Book of Wisdom," in which many social precepts are inculcated in "the name of God." Thus one part, "Instruction for Kagemni," of the Fourth Dynasty, reads: "Do not be without mercy, for we know not what events God may use to punish us."

Likewise, in the "Instruction for Phahotep" of the Fifth Dynasty, which reigned from 2750 to 2625, it says: "Do not excite fear among men, for God will strike you with the same means." Also, "he who obeys is loved by God," and "a good child is a gift of God." Later, the "Instruction for Menkare," of the Eleventh Dynasty, 2160 to 2000 B.C., says, "work for God and God will work for you."

Doctor Dricton found that again and again the texts refer to God as an individual being, supernatural, invisible and omnipotent, and implied the exclusion of any other divinity. However, Doctor Dricton said, while there is rich evidence of monotheism, the Egyptian people always leaned toward polytheism and that Akhenaton's attempt to wipe out polytheism was unsuccessful.

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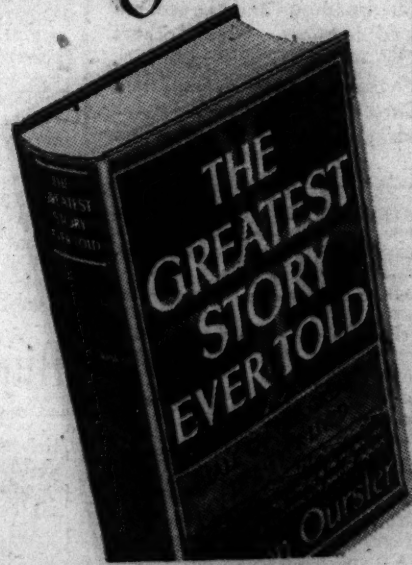
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State K. Of C. Oratory Test Participants



Pictured in the front row are the young men who participated in the Fort Wayne Knights of Columbus Oratorical Contest which advanced Steven Steckbeck to regional competition in the state-wide K. of C. test. Left to right are: William Keene, Paul Martin, Steven Steckbeck, winner, and David Sorg. In the second row are: Roy Grimmer, John Mertes, Jerome O'Dowd, Judges; Otto Wolf, Chairman of Catholic Activities and the Rev. James O'Connor, speech and English instructor of Central Catholic High School.—Christie Photo Service.

Rural Life

Rural Clergy—Vocal Or Silent

More horsepower is operated on our few farms by 60% of our American farmers than in our American factories. According to the *Reader's Digest*, February, 1949, in farm horsepower, American farmers, in the past eight years alone, have added to themselves, machinery in measure of 30 million horsepower.

The rural pastor speaks moral and religious guidance to these "Wheel Moving" key men of American rural production. The farmer has become a cash operator. His way of life has become mechanized. Through the same 360 million acres of land, as the spiritual realm of the rural pastor, the farmer now feeds 40 million more Americans than were so fed in 1920. Wheel motion on the land has increased by 30 million horsepower while the farmer has reduced his staff of human rural operators by one and a half million manpower. The basic index of civilization has been changed by this change of operations by the farmer.

Nor is farm mechanization beyond 40% completed today. Sixty percent of mechanization is still for future completion in whole or in part. The rural pastor must face the fact of possibly another million and a half shrinkage in his rural farm parish enrollment. So alerted, the rural pastor must stress quality of parishioners rather than quantity. His church buildings will become smaller—his rural schools will become fewer. His parish boundaries will become much expanded. His morning sun will rise over increased mechanized horsepower and his evening sun will set on lessened rural

parishioner-manpower. Fruit, cattle and dairy land rural pastors can retain their larger rural population a bit longer.

The rural pastor operates in a land of the agricultural revolution of machine versus man. As rural machines come in man is driven out. Rubber tires on the tricycle front wheel tractor give the farmers ease, comfort and speed—mingled, we learn, with echoes of complaints. There is not merely the initial cost of mechanization but the doubly added avalanche of increased charges in time and money to keep the "mechanized wheels a'moving and a'rolling." Yes, the farmer misuses and overloads his machinery. Rough rocks, mud and dust, are his line of forced march in many places. Formerly the farmer clocked his day from sunrise to sunset. Now, under powerful searchlights the farmer's calendar is "round the clock" with the Lords Sunday included. Here the moral voice of rural direction and best rural survival, namely the rural pastor, is too often silent and tolerant. With four million workers layed-off in the city and with farmers working week days and Sundays, an equalizing voice for rural-urban labor balance, must indeed be raised by the rural pastor. His failure to

speak out here, is a failure by the rural pastor to speak out in a basic need of civilization itself.

Added to repair costs, is the farmer's wail of depreciation. This depreciation eats into his profits. As a solution the farmer seeks to buy more land to better his high investment in machines in quicker pay offs. How far dare this individual land buying go? Is an 11,000 acre farm by a father and a son a solution? What if this father and son employ 500 field workers, who are not owners but just hired hands! There the rural pastor would count a parish of two land owners and 500 relative migrant laborers. Should the two, the father and the son land owners be also absentee land owners, the rural pastors are faced with insecure prospect of tenure and income insecure by parishioners. The family apartment house would have come to the farmstead with the unexpanded personality of such reduced family living though in the very midst of a land of plenty.

Machine age has forced city living into cell-size and abbreviated apartmentalized human living. Mechanization is pushing rural ownership to the few and further expelling land life humans, no longer wanted nor needed on the land, to an already overcrowded city, unable to receive them. The song of American future which the rural pastor must come to improve to a better tune at once is that of the Land—Life—Displaced-Person now being cast forth by the hand of land-life-Mechanization.

America's new army on the home front must include at once many well voiced and courageous rural clergy to preach rural guidance and give rural leadership to stem the tide of "machine expelled" American rural people. Many more of the very best clergy leaders are immediately needed to help save rural Americans from becoming Displaced Persons inside their own rural community.—Father H. J. Miller, Diocesan Director of Catholic Rural Life.

Girls Plan Activities



Plans for a council fire to be held April 4 and other spring and summer activities were mapped by the Camp Fire Girls of Holy Cross parish, South Bend, at a birthday party observed with a Communion breakfast in the home of Mrs. Raymond Wilson, South Bend. The photograph shows, left to right, Barbara Ann Vargo, president of the Wantanga group; Mrs. Frank Graykowski, guardian; Roseann Dekas, leader of the Watanwi group, and Mrs. Arthur Volz, guardian. Mrs. Wilson was co-chairman of the birthday party with Mrs. Peter Gillis.—South Bend Tribune photo by F. K. Cyszewski.

St. Jude's Wins Second Place

Fort Wayne—St. Jude's won the playoff for second place in the CYO Grade School basketball League last week by defeating Precious Blood, 40 to 24 at the Central Catholic High School Gym.

Paul Martin At World Affairs Meet

Fort Wayne—Paul Martin, Central Catholic High School student, was among five students representing local high schools selected to attend the third annual World Affairs Institute in Cincinnati. The students were winners of the Fort Wayne Rotary Club's current world affairs contest. The Rotary Club paid the expenses of the five contestants.

Rumanian Priests Who Broke With Rome Excommunicated By Bishop Before They Did It

Bishop Julius Hossu Counseled People To Remain Loyal While He Was Kept In Isolation; Has Been Arrested

Rome—(NC)—The 38 Rumanian priests who met at Cluj last October 1 to proclaim the "separation" of the Byzantine-Rite Church in Rumania from Rome and its "union" with the Rumanian Orthodox Church were excommunicated before the meeting took place.

The fact has become known here by the Oriental Church

Service Information with the receipt of a pastoral letter issued September 30, 1948, by Byzantine-Rite Bishop Julius Hossu of Cluj-Cherla. The Bishop has since been arrested by the Rumanian regime.

"Through the authority which derives to me as Bishop of this locality I declare as 'ipso facto' (automatically) excommunicated those who shall take part in the said meeting," the pastoral states.

"Those who unfortunately shall take part in the meeting will be excommunicated by name through a decree from us, which is to be read in all churches of the diocese on the first Sunday of the month and on the Sunday following receipt of the decree itself."

The Oriental Church Information Service has also come into possession of a second pastoral issued by Bishop Hossu on October 25, in which he counseled his priests to remain firm in the faith in face of the overwhelming pressure then exerted on them to pass into schism. The Rumanian constitution, if interpreted literally, he told them, would protect them in their freedom of religious choice.

"I have again been in compulsory isolation for 11 days," a portion of the pastoral states. "All those who wish to enter our residence are arrested. In these circumstances, it is impossible for me to know what is happening in the diocese. I am sure that this letter will find you at your place of duty, assigned you by God..."

"In this hour of trial for our Holy Church I beg all of you—with the full ardor of my soul—to remain strong in your faith. Trusting in God's grace, Who fortifies your infirmities, and under the protection of the Immaculate Heart of Mary, do preserve that treasure which is in the soul. No one can infringe on your consciences without acting against the constitution and against the law of worship, which promise and guarantee full liberty..."

St. Therese Rose Guild Formed At Waynedale Parish

Fort Wayne—Announcement has been made of the formation of the St. Therese Rose Guild of America, for the purpose of encouraging world wide admiration and devotion in honor of its patron, the Little Flower of Lisieux. Headquarters of the guild have already been established at Fort Wayne, Waynedale, Indiana, home of the Church of the Little Flower parish, several of whose members are active in the new undertaking.

One of the guild's main activities will be distribution of the

St. Therese "Festival" rose bush—an ever-blooming variety that is without thorns, and which produces bright red, fragrant, very double blooms prolifically from June until freezing weather. The festival rose is the result of long years of experimenting, and is protected by plant patent No. 545. It is furnished exclusively by the newly organized guild, and any profits derived from distribution of the plants is to be used in furthering devotion to the Little Flower.

Catholics and non-Catholics alike are invited by the guild to plant the St. Therese thornless rose along the daily walk of life as a little reminder to respect one's neighbor, and to appeal to the Little Flower for assistance in meeting the daily problems of life.

Individuals, study clubs, Little Flower guilds and others interested in obtaining more information about the guild's activities and the Festival roses, are invited to address: St. Therese Festival Rose Guild of America, Fort Wayne, Waynedale 6, Indiana.

Requiescant

Mrs. Nora C. Hart, 69, Precious Blood, Fort Wayne.
George J. Steinacker, 52, St. Paul's, Fort Wayne.
Mrs. Isabella D. Keefe, 55, Maumee, Ohio, formerly of Precious Blood, Fort Wayne.
Mrs. Harmon Hendricks, 75, St. Mary's, Huntington.

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Alerding House Youth Council Reorganized

Gary—The ever-increasing number of youth and of new faces at the Gary-Alerding Settlement House necessitated a reorganization of the youth council. The temporary officers are Ann Kelchak and Robert Markovich, co-chairmen, with Miss Bernadette Ligda as recording secretary.

The youth council will act as a steering body. They will plan activities to meet the needs and tastes of the teen-agers who frequent the Alerding Youth Center.

The first of the activities planned by the council was a hike, already held at the Miller Dunes last Sunday. Vladimir Gastevich was in charge of the first spring outdoor activity.

A private roller skating party will be held at the Oak Ridge Roller Rink on Monday, April 4. The party is open to high school teen-agers and young adults. Ann Kelchak and Bob Velasco are in charge. The party will be chaperoned.

Starting Tuesday, April 5, the youth of the House will once again take the brooms and mops for the annual cleanup week, in order to give the House a "face-lifting" for Easter and the Silver Jubilee in May. The cleanup week will be from April 5 to 9 inclusive.

The youths also made plans for a series of square dance classes to be conducted in the near future.

The Mothers' Club of the Settlement held a benefit bunco and card social last week. Mrs. John Kopil was chairman. Mothers' Club members assisted her. All proceeds will go towards buying new drapes for the youths' lounge at the House.

In appreciation for the fine work done, twenty-four Alerding Youths and members of the Club Catholic Latino were taken to Chicago, to see the Ice-Capades at the Arena. For most of those making the trip it was the first time to see the beautiful and entertaining presentation. The youths were taken in four cars.

New Director



Fort Wayne—Verne Pattee has been appointed director of the St. Joseph's hospital school of nursing, it is announced by Sr. M. Geraldine, superintendent of the hospital. She succeeds Winifred Sink, who has served in that capacity since last May.

Miss Pattee formerly was associated with Menrothin and St. Ann's hospitals in Chicago and other hospitals in Gary and Stockton, Calif. She also was affiliated with the research department in child welfare at the University of Iowa.

She is a graduate of the St. Joseph Mercy hospital school of nursing, Sioux City, Ia., and Loyola university at Chicago with a degree in nursing education. She has done post-graduate work in nursing education at the University of Chicago. She is a member of Kappa Gamma Pi national honor and activity society.

Senior CYO To Present Play



St. Peter—James Voors



Judas—Richard Weaver

Starting Passion Sunday, April 8, and continuing through April 4 and 5, the Fort Wayne Senior C.Y.O. "Footlight Guild" will present a three act Passion Play entitled "The Upper Room." Performances will be given at St. Mary's Auditorium, located at the corner of Jefferson and Lafayette Streets, and are scheduled to begin at 8:30 p. m. On Sunday April 3 only, at 2:30 p. m., there will be a special matinee performance for grade school children. Tickets may be obtained at the door or at the C.Y.O. Office on the Corner of Jefferson and Clinton from 7:30 p. m. until 10:00 p. m. nightly except Saturday.

Spring Concert Presented At Fort Wayne C. C.

Fort Wayne—The Central Catholic high school Chorus and Freshman Glee Club presented their annual spring concert at the high school auditorium last Sunday. The program was under the direction of Professor John Yonkman, Cathedral organist and choral director at Central Catholic.

The selections presented included sacred music, a dramatic group of works and folk and popular music. A string orchestra, selected from the concert orchestra, directed by Joseph Woods supplemented the program.

An added feature was a selection with special choreography designed by Fordy Anderson, assistant athletic coach at the school.

St. Elizabeth Sodality Meeting Set For April 6

Indiana Harbor—The St. Elizabeth Sodality of Assumption Parish, here, will hold its monthly meeting on Wednesday, April 6. The question and answer period will be conducted by the Rev. John Zubak, Moderator.

Ireland's Diplomats Attend Washington Mass

Washington (NC) — Sean Nunan, Minister of Ireland to the United States, and two members of his legation's staff attended the Solemn Pontifical Mass offered up in the National Shrine of the Immaculate Conception, here, to mark the tenth anniversary of the coronation of His Holiness Pope Pius XII. Following the Mass, the Irish diplomats headed by the minister, paid their respects to His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at a reception held by the Holy Father's representative.

A large number of diplomats accredited to the American Government attended the Mass, occupying a special section in the crypt of the shrine.

On The Shelf

Catholic Lending Library

Calhoun at Jefferson
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(Entrance on Jefferson)

Mental Prayer is perhaps the simplest explanation of what is meant by meditation—it is a prayer of mind and heart. Meditation consists in contemplating some fact or some attitude of soul and then addressing on that account fervent prayer to God—putting yourself in His presence, imploring His aid, then reading a little (one point or even one sentence) and then thinking it over addressing yourself to Him—asking guidance and strength out of the fullness of your heart.

For the layman, meditation is really of far more importance than it is for the religious or priest—the need is greater. Perhaps the word "meditation" itself sounds too alarming? We think not—hence these books should prove a help:

Meditations For Layfolk—Bede Jarrett, O.B.
The Quality of Mercy—Rt. Rev. Hugh F. Blunt.

This Way Happiness—Rev. C. P. Bruehl, Ph. D.

Text of the Spiritual Exercises of St. Ignatius—Translated from the original Spanish.

The Pater Noster of St. Teresa (St. Teresa of Avila)—William J. Doherty, C.S.C.

Praying With the Poverello—The World's Happiest Man (St. Francis of Assisi).

Draw Near to Him—A Light to My Path—Sister Mary Aloysi Kiener, S.N.D.

God's Guests of Tomorrow—L. M. Dooley S.V.D.

Splendor of Sorrow—Eddie Doherty.

Roses Fall Where Rivers Meet—Albert H. Dolan, O. Carm.

The goal of these books, may be expressed in the words of Father Faber: "I want to make piety bright and happy to those who need such helps, as I do myself. If they cause one heart to love our dearest Lord a trifle more warmly, God will have blessed their work."

Recollection Day For Senior CYO, CYA April 10th

Fort Wayne—The Fort Wayne Senior C.Y.O. and the Central Catholic Young Adults announce a day of Recollection to be held on April 10 at St. Mary's Church.

The committee appointed for this day of Recollection are: Sullivan, Don Didier, Jo Shanley, Ruth Vonderhaar, Klein, Doris Doust, Clem Schmitt, Agnes Meyer, Mary Ann Joan Schmidt, Donna Fox.

Reservations can be made with Ruth Vonderhaar, or Jim Klein at the C.Y.O., and C.Y.A. offices or at any function prior to April 10. Reservations should be in by Friday April 8.

The tentative schedule is as follows:

8:00 Mass and Holy Communion followed by breakfast;

9:30 Conference;

10:30 Conference;

Recess for dinner;

1:00 Conference;

2:30 Conference in Church;

3:00 Closing with Solemn Benediction;

All single Catholic people of Fort Wayne and vicinity out of high school are invited to attend. The Senior Class of Central Catholic High School has received a special invitation to attend.

The Moderator of the C. Y. O. and the C. Y. A., Father Eugene Zimmerman, and Father Ralph Larson will assist in the closing ceremony.

If you are interested in St. Joseph (and who isn't) these books are for you:

Give This Many Place—Hugh Francis Blunt.

They Knew Christ—Rev. F. A. Mueller.

The Golden Years—Joseph Husslein.

The Man Nearest to Christ—L. Filas, S.J.

The Man Who Built The Secret Door—Sister M. Charitas.

The Family for Families—L. Filas, S.J.

Two Letters About St. Joseph are contained in the book Ways and Crossways by Paul Claudel. It is also a book of Meditations.

Hammond Deanery Inter-City Champions



Pictured is the St. Casimir CYO grade school basketball team which won the Hammond Deanery Inter-City title. The Hammond team defeated St. Patrick's of East Chicago 25 to 18. The final standings were as follows: St. Casimir, 9-2; I. C. East Chicago, 7-3; St. Joseph, 4-4; St. John, 4-4; Victor, 4-4; St. Andrew, 4-4; All Saints, 2-6; St. Stanislaus, 2-6; and St. Mary, East Chicago, 1-7. Patrick's, 8-2; I. C. Whiting, 7-2; Holy Trinity, 6-2; O. L. G., 5-3; St. John Cantius, 5-3; St. Francis, 1-7; Sacred Heart, 2-6; St. Mary, Hammond, 1-7; and Assumption, 0-8. Team members are: front row, left to right—John Sobolewski, Jack Pupiewicz, Anthony Betustale, Fred Halon, Leroy Gargano. Back row, left to right—J. Adomezyk, manager; Henry Flalkowski, Robert Stupeck, Joseph Kupcinski, Robert G. and the Rev. Casimir Senderak, coach.—Vrabel photo.

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